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## HUMAN RIGHTS AND INTERNATIONAL LAW

THE Grotius Society was founded in 1915, its object being to afford facilities for the study, discussion and advancement of private and public international law, and to make suggestions for their reforms. The Society meets regularly to listen to, and discuss, papers read by its members, and a selection of these is published in the annual *Transactions*. The papers in the twenty-ninth volume are particularly interesting and important, both from the point of view of their subject-matter, and, for Catholic readers, from the point of view of their treatment of that subject-matter.<sup>1</sup>

Seven papers are included in the volume, some concerned with more technical matters, such as the conflict of national laws before international tribunals, or the working of municipal courts in enemy-occupied territory. Three, however, are concerned with a much wider and deeper consideration of the purpose and function of international law. Professor H. Lauterpacht's long paper is entitled "The Law of Nations, the Law of Nature and the Rights of Man"; Mr. F. N. Keen has written on "The Future Development of International Law"; and Sir Arnold McNair, the present Vice-Chancellor of the University of Liverpool, in an important and informative survey of the position of the study of international law in our universities, underlines "The Need for the Wider Teaching of International Law". For readers of this journal, interested less in the technique than in the philosophy of law, these papers are worthy of close attention.

The main argument of Dr. Lauterpacht's paper, on a problem of insistent urgency today, is that both the Law of Nature and International Law have fundamentally the same duty and function. They exist to defend the rights of the individual human being. Each type of law is above the legal order of sovereign States, and each, in its own way, is a check to absolutism, whether it be the tyranny of the single ruler or the oppressive omnicompetence of the sovereign State. The purposes of these laws coincide in the protection of the human person. "The rights of man cannot, in the long run, be effectively secured except by the twin operation of the law of nature and the law of nations—both conceived as a power superior to the supreme power of the State" (p. 11).

The first part of the paper is a brief survey of the idea of Natural Rights in the history of political thought. Dr. Lauterpacht maintains that the commonly accepted view of Greek political theory—held among others by

<sup>1</sup>*Transactions of the Grotius Society*. Vol. 29. "Problems of Peace and War." Demy 8vo. Pp. xxiv + 170. (Longmans, Green & Co. Price to non-members, 15s.)

Lord Acton—that the private individual had no independent right against the political community, is a false view, fostered, perhaps unconsciously, by German writers of the last two centuries. In a couple of pregnant pages he indicates how this view should be refuted; and insists that there is continuity of thought on the independence of the human individual from the *Crito* of Plato, through the Stoics and Cicero, into the early age of Christendom, and down to the Middle Ages. The Reformation eventually, if not immediately, so the author holds, strengthened the idea of personal freedom, in the first place through the gradual growth of toleration, and secondly through the development of the theory of the social contract, whose origins Dr. Lauterpacht finds in the Middle Ages. The great eighteenth-century declarations of the Rights of Man, whether in America or in France, were not, he holds, examples of a shift of ground from natural law to natural rights. They were really the formal incorporation of these rights as part of the constitutional law of the States concerned, a process which has gone on ever since. And Dr. Lauterpacht concludes this section with an impressive list of modern States, down to Turkey in 1928, whose constitutions include a statement of the recognition of "the fundamental rights of man".

In the second part of his paper Dr. Lauterpacht attempts an historical analysis of the meaning of the expression "the Law of Nature". He rebuts the suggestion that in the ultimate analysis the "fundamental rights of man", so much vaunted since the eighteenth century, are no more than concessions made to the individual by the State, and that, in fact, such rights are subject to the will of the State. He notes that, from the time of the Stoics, the defence of the individual has found its perfection only within the framework of a wider conception of a world order of human relationships, subject to a law above and beyond the reach of human lawmakers, governments, or tyrants. He emphasizes the fact that the idea of this law underlay all the legal and political thought of the Middle Ages, and was invoked "for the subjection of rulers to principles of justice, for the respect for the sanctity of human personality, and for the right of the individual to defend himself against the abuses of absolutism by rebellion and by tyrannicide if need be". This law is the common possession of all reasonable men, a "common law" which makes fellow citizens of all men.

There is, in fact [he writes], an intimate, and, on reflection, unavoidable connection between the notion of the law of nature as the true source of legal justice and the notion of all humanity as a community of citizens equal in the eyes of nature. It is only within the structure of a wider system in which the State has ceased to be an absolute law unto itself and an absolute purpose unto itself that the inviolate character of inherent human rights can receive adequate legal expression and that the sanctity of the individual human being as the ultimate subject of all law asserts itself in full vigour.

This is a fine and just exposition of the traditional Catholic teaching on natural justice and the natural law. And it is a most significant indication of the lines on which thoughtful men are thinking that such sentences should have been written by the Whewell Professor of International Law in the University of Cambridge. Dr. Lauterpacht begins to raise some doubts, however, when he goes on to say that this notion has had effect continuously from the Middle Ages to the present time, and traces its influence in Locke, Grotius, Milton, Blackstone, down to the American Declaration of Independence. He goes on, in the third part of his paper, to maintain that the post-Reformation notion of international law has in fact revived ideas of natural law, and that international law, properly conceived, should be one of the most powerful influences in defence of human freedom.

The law of nations conceived in the fulness of its proper function, exists for the double purpose of accomplishing that object by making man's freedom secure from the State and by rendering the State secure from external danger. It is only within the scheme of an over-riding international order that we can give reality to the otherwise contradictory notion that the supreme authority of the State is limited and that the rights of man must be based on that limitation (p. 29).

On these grounds Dr. Lauterpacht makes a practical suggestion: that an International Charter or Bill of Rights be established, not merely as a declaration of principle but as part of the constitutional law both of States and of the society of States at large.

This admirable scheme, in complete conformity with Papal and Catholic thought, should receive our fullest support. It has in it the promise of an effective organization of international relations. But the foundations of this edifice of fundamental rights seem, on further consideration, to be somewhat less secure than Dr. Lauterpacht appears to think. It may be appropriate to recall that the present Holy Father has singled out neglect of the natural law as one of the prime sources of the evils which afflict mankind at the present time.<sup>1</sup> And it may be pertinent to ask whether Dr. Lauterpacht himself really bases his revived natural law on a truly lasting foundation. He says indeed, quite rightly, that the notion of the natural rights of man can have no effective validity so long as these rights depend for their recognition on the uncontrolled will of the sovereign State, and that the sanction of their existence must lie in a legal source superior to that of the State; and he looks for this higher sanction in the law of nature, "conceived as a limitation inherent in the nature of all rational

<sup>1</sup> "One leading mistake We may single out, as the fountainhead, deeply hidden, from which the evils of the modern state derive their origin. Both in private life and in the state itself, and moreover in the mutual relations of race with race, of country with country, the one universal standard of morality is set aside; by which We mean the natural law, now buried away under a mass of destructive criticism and neglect." (*Darkness Over the Earth*, C.T.S., p. 12.)

law" (p. 11). But it seems to me that, at the critical moment, Dr. Lauterpacht does not press his question far enough. What is the ultimate source both of human rights and of the natural law? Dr. Lauterpacht does not face this question which is, in effect, a moral issue, and cannot be separated from the consideration of the nature of man. Nature is not an absolute; neither is man. Both are dependent, because both are created. Unless this dependence is seized upon, and unless provision is made for the recognition of the Absolute, no system of law will hold together long. Without an absolute standard, law can only result in a tension of conflicting subjective rights, an uneasy balance and equilibrium. With an absolute to start from, there is the possibility of a hierarchy of values, and of order. In this connexion it seems to me that Dr. Lauterpacht has seriously misconstrued the teaching of St. Thomas and the mediaeval theologians, and that he misses the significance of the great change in the meaning of the term "natural law" which has taken place since the seventeenth century. He says, quite rightly, that, according to St. Thomas, the State "is subject to that higher law which determines the relation of the individual to the State" (p. 5). He goes on to say that "the justification of the State is in its service to the individual; a king who is unfaithful to his duty forfeits his claim to obedience. It is not rebellion to depose him, for he is himself a rebel". But a rebel against whom? Dr. Lauterpacht fails to make the point, and his argument tails off rather lamely: "all political authority is derived from the people, and laws must be made by the people or their representatives".

It is true that St. Thomas teaches that, generically, the people, the *multitudo* has the right to make laws.<sup>1</sup> But the ruler of the people is far from being merely a delegate or representative. This *persona publica* or *principes* is supreme over them as God is supreme over His creation.<sup>2</sup> Political authority is not derived from the people. It is derived from God, the source of all authority. Moreover, it does not seem that St. Thomas taught that the derivation of this authority comes to the ruler through the people. Certainly there is nothing even remotely resembling a defence of a "social contract" in his teaching. It is because the unjust law of the tyrant ceases to be in conformity with the Eternal Law of God, manifested through human reason, that it loses its force and becomes a corruption of law, *quaedam perversitas legis*, and a piece of violence; that the will of the

<sup>1</sup> "Ordinare autem aliquid in bonum commune est vel totius multitudinis, vel alicujus gerentis vicem totius multitudinis. Et ideo condere legem vel pertinet ad totam multitudinem, vel pertinet ad personam publicam, quae totius multitudinis curam habet." I, II, q. XC, art. iii.

<sup>2</sup> ". . . nihil est aliud lex quam dictamen practicae rationis in principe qui gubernat aliquam communitatem perfectam. Manifestum est autem, supposito quod mundus divina providentia regatur . . . quod tota communis universi gubernatur ratione divina. Et ideo ipsa ratio gubernationis rerum in Deo sicut in principe universitatis existens legis habet rationem." I, II, q. XCII, art. i. See also what he says on the right to inflict the death penalty, II, II, q. LXIV, art. iii; q. LXV, art. i, ad 2.

tyrant is *magis iniquitas quam lex*<sup>1</sup>. But the decision on this matter is not in the hands of anybody; and St. Thomas, unlike John of Salisbury, does not defend tyrannicide, or, at least, so qualifies his justification of it as to make it indefensible in practice. Indeed the whole trend of his thought is in favour of monarchy rather than democracy—an elective monarchy possibly, but certainly not the rule of an individual considered as a delegate of the people.<sup>2</sup>

The individualism of mediaeval political theory is a very different thing from the individualism of the eighteenth and nineteenth centuries. The individualism of the Middle Ages was based on the conception of a common human nature whose destiny and purpose was known and accepted as common to all men, and had been determined by the Creator of all things. There was no notion that the individual might be free to determine his own destiny; and any such so-called "freedom" would have been thought of as a perversion. Pope Leo XIII in recalling the meaning of human freedom in his great encyclical of 1888 was doing no more than expounding the tradition of the mediaeval scholastics to a world which had forgotten their teaching, and, still fascinated by the mirage of "self-determination", cannot even now be brought to consider seriously the content and the implications of that doctrine. It should be one of the great Catholic duties at the present time to hammer away at the idea that freedom does not mean the power of uncontrolled choice and the absence of obligation; but the right choice of ends and means in conformity with the nature and purpose of man, a nature and purpose given to him by his Creator. Just law is not the restriction but the safeguard of liberty. Hence Catholic tradition sees the tyrant not as the ruler who disregards the wishes of his people, but as the one who disregards their well-being. It is not the Common Will but the Common Good which is the test of sound law and just ruling. Even Marsilius of Padua, who is so often claimed as the great defender of democracy in the Middle Ages, seems to have said no more than that since the community must obey law there is much advantage in giving the community the right to act as ultimate lawmaker. But even this argument, it has been maintained, implies no inherent political rights of individuals as such.

<sup>1</sup> I, II, q. XCV, art. ii; q. XCII, art. ii, ad 4; XC, art. i, ad 3.

<sup>2</sup> "Monarchy, then, seems the form of government preferred above others by St. Thomas, under a monarch of great actual power if and when he acts under the directive force of law. . . . His ideal was a *regimen* for the community but not necessarily of it. . . . John of Jandun might, in a qualified sense, be termed a 'Whig', and Tholommeo of Lucca might have been in theory a democrat, but St. Thomas Aquinas was neither; he was the greatest of all contemporary exponents of pure monarchy." (C. H. McIlwain: *The Growth of Political Thought in the West*, pp. 331-3.) For a less absolute view see A. P. D'Entreves, *The Mediaeval Contribution to Political Thought*, pp. 34-40. See the teaching of St. Thomas on sedition, II, II, q. XLII, especially art. ii, ad 3; and on obedience, II, II, q. CIV, especially art. vi, ad 2: *Dicendum, quod principibus secularibus intantum homo obediens tenetur, in quantum ordo justitiae requirit; et ideo si non habeant justum principatum, sed usurpatum, vel si injusta praeceperint, non tenentur eis subditi obediens, nisi forte per accidens, propter vitandum scandalum vel periculum.*

The rights of man cannot in fact be divorced from the rights of God, and unless the conception of God's Eternal Law, the source and fount of all law, be accepted, absolute secular authority will continue to rear its ugly head in one or other of its dreadful totalitarian forms. Chesterton with intuitive fancy put his finger on the point when he wrote in *A Short History of England*:

This is no place to expound a philosophy; it will be enough to say in passing, by way of a parable, that when we say that all pennies are equal, we do not mean that they all look exactly the same. We mean that they are absolutely equal in their one absolute character, in the most important thing about them. It may be put practically by saying that they are coins of a certain value, twelve of which go to a shilling. It may be put symbolically, and even mystically, by saying that they all bear the image of the King. And, though the most mystical, it is also the most practical summary of equality that all men bear the image of the King of Kings.

It is difficult to hold, with Dr. Lauterpacht, that the Declaration of the Rights of Man and of the Citizen proclaimed in 1789 is merely the incorporation of natural rights into constitutional law. There was, it seems to me, a real and important shifting of ground from natural law to natural rights, and with it a secularization of human relations, and a divorce of human lawmaking from the ultimate source of all authority. Thus the absolutism of the law which, at the Reformation, yielded to the absolutism of the Prince and has passed, since Hobbes and Locke, to the absolutism of the State, is now replaced by the absolutism of the individual.<sup>1</sup> Meanwhile God the Creator of all, the Lawgiver to all, the only Absolute in a creation of contingents, is quietly ignored. It is nearly sixty years since Leo XIII foretold what this would mean in terms of moral chaos and public disorder. For the denial or disregard of the bond of union between God and the Society which He created, is a source of tyranny on the one side and of sedition and disorder on the other.<sup>2</sup> It is, in the political order, a manifestation of human pride, that *superbia vitae* of which St. John speaks, and which is at the bottom of so many human ills. The incorporation of a Charter of Human Rights in the constitutions of all States would be a big step forward in the protection of human liberty, and it is significant that it was called for by a Declaration of Religious Leaders in America in October 1943. But we need also a Charter of the Rights of God if peaceful human relations are to be practicable and permanent.

Mr. Keen's paper follows Dr. Lauterpacht's almost as a corollary. No form of freedom, he rightly argues, can be enjoyed, unless it is regulated by law. In international matters there must therefore be a law which has the

<sup>1</sup> Cp. Gerald Vann, O.P., *Morals Maketh Man*, p. 145.

<sup>2</sup> See the striking passages in *The Pope and the People*, pp. 79, 80.

same status, authority and sanctions as positive municipal law has with regard to private citizens. The earlier attempts at international organization, culminating in the League of Nations, foundered on the rock of absolute national sovereignty, and the ultimate problem of international jurisprudence can only be solved if this obstacle to progress and peace is finally removed.

It means [says Mr. Keen] endowing the community of nations with a new system of international law based on the making of international statutes by a legislative authority, the interpretation and application of the law by an international court of justice at the instance of an aggrieved state, and its enforcement by executive power under international direction.

Clearly, he points out, such a state of things will not mature at once, but a beginning should be made with a nucleus of states willing to undertake such responsibility on a permanent basis as a united body. It means, in fact, following a line which the League of Nations did not take. The aim must be quality rather than quantity. The international club of united nations will be better equipped for preserving peace if the entrance fee is high, even though the membership may be more restricted. And no new member should be admitted unless he pays his subscription in terms of the acceptance of the principles on which the organization of international life is based<sup>1</sup>.

Sir Arnold McNair rounds off this group of most suggestive and valuable ideas with a plea for a wider teaching—and a wider realization—that international law is a reality, and can be made into an effective reality; a plea against the false idols of national sovereignty, for the majesty of international law.

It is a remarkable and encouraging fact that eminent lawyers of the standing of members of the Grotius Society propose so plainly plans for international law and peace which are so much in agreement with Papal teaching. The Holy Father has insisted that there must be a revision of views with regard to international relations. There must be an effective international law, an international legal system with international institutions which will provide the machinery of international justice and international equity. "The decisions already published by international commissions," he broadcast to the world last Christmas, "permit us to conclude that an essential point in any future international arrangement will be the formation of an organ for the maintenance of peace; an organ invested by common consent with supreme power, one of whose duties it would be to smother in the germ any threat of isolated or collective aggression." It is encouraging to see such influential minds working on the same lines among

<sup>1</sup> On this question and others raised by these two papers there are valuable suggestions in Mr. John Eppstein's pamphlet, *International Reconstruction: Some Ideas for Discussion*. (Catholic Social Guild, Oxford. 6d.)

members of the legal profession in this country, and doing so much to vindicate the Papal and Catholic conception of international order. If the technical progress in human communications can be harnessed to these just conceptions of world-neighbourliness, there are bigger possibilities than we may have been thinking for the future of world peace.

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### THE FIRST ENGLISH CARDINAL

IT is just eight hundred years since Pope Lucius II, some time between March and the middle of November, 1144, summoned an English teacher of theology from Paris to Rome and created him a cardinal. This was Robert Pullen, Cardinal Priest of St. Martin's and Chancellor of the Roman Church. He is the first Englishman known to have been made a cardinal.<sup>1</sup> Apart from this distinction his life and work are full of interest. He was one of the most prominent of those numerous English or Anglo-Norman scholars and masters who thronged the schools of Paris, Laon and Chartres during the first half of the twelfth century. Nevertheless, as Dr. Landgraf wrote a few years ago, "his importance has till now been far too little appreciated, even by scholars".<sup>2</sup> He is entitled to our attention, not only as a scholar and teacher, but also as an administrator of ecclesiastical affairs in England and at the Roman curia.

In historical records his name appears in various forms. Latin works generally refer to him as *Pullus* or *Pullanus*; Pullen and Pulleyne are the most common English equivalents. The origin of the name is uncertain. The late Dr. R. L. Poole was inclined to derive it from Latin *pullus*, the young of any animal, as a colt or cockerel; and he saw in it an allusion to the poverty which seems to have marked his life.<sup>3</sup> It may, however, be derived from a place-name in France. It is not known whether Pullen was of Anglo-Norman or of Anglo-Saxon stock. That he was born in England we learn on the authority of John of Hexham.<sup>4</sup> Nothing certain can be said of his social status. No value can be attached to the speculations of those historians who, relying on the laconic statement in the *Oseney Annals* that he restored the study of Scripture in England during his period of teaching at Oxford, describe him as a wealthy benefactor of professors and students whom he

<sup>1</sup> The statement of Ciaconius, *Vitae Pontifum Romanorum et S. R. E. Cardinalium* (Rome, 1677) that Cardinal Ulricus, Papal Legate in England in 1109, was an Englishman is unsupported by the authorities to whom he refers.

<sup>2</sup> See the *New Scholasticism*, iv (1930), 11-14.

<sup>3</sup> *Eng. Hist. Rev.*, xxxv (1920), 339 ff.

<sup>4</sup> *Continuation of Symeon of Durham*, ii. 319, Rolls Series (London, 1885).

gathered from various parts of England. In his *Sentences* Pullen speaks with contempt of noble birth.<sup>1</sup> The exact date of his birth is also unknown. The available evidence points to some time in the last quarter of the eleventh century.

Tradition records that he received his early education in England, proceeding thence to Paris to complete his studies. This is credible enough, since at the beginning of the twelfth century there seems to have been little opportunity for higher studies in England. The close acquaintance which he displays in his *Sentences* with the questions most keenly debated at the time in the French theological schools, and his appointment to teach theology in the Cathedral school at Paris, suggest that it was in France that he received his theological formation. At the opening of the twelfth century, the most influential theological school in France was that of Laon. The internal evidence of Pullen's *Sentences* and the external circumstances of his life suggest that he was closely connected with that school. He may have attended the lectures of Anselm of Laon himself, or those of William of Champeaux, one of Anselm's pupils, who was in charge of the Cathedral school at Paris from 1103 until 1108, and who later taught in the Abbey of St. Victor.

First mention of Pullen as a teacher is found in the *Oseney Annals* under the year 1133.<sup>2</sup> He is there described as reviving the study of the Scriptures in England, when he began to lecture at Oxford in that year. We learn from another source, the *Continuatio Bedae*, that he remained for five years at Oxford, and that he had previously been at Exeter. A comparison of the two sources led Dr. R. L. Poole to the conclusion that Exeter, and not Oxford, was the scene of Pullen's lectures.<sup>3</sup> Later, Dr. H. E. Salter shewed that the reasons alleged against Pullen's connexion with Oxford were inconclusive.<sup>4</sup> In Pullen's day, before the existence of the University, lectures were given in schools attached to the city churches. One of these schools was at St.-George-in-the-Castle.<sup>5</sup> The association of Robert Pullen with Exeter has led a foreign scholar to identify him with a Master Robert, archdeacon in that city in 1113, who shewed great hospitality to a deputation which had come over from Laon to collect alms for the rebuilding of their church. This Master Robert of Exeter is expressly stated to have been for long a pupil of Anselm of Laon.<sup>6</sup>

We are on firmer ground when we come to Pullen's later years. After leaving Oxford in 1138 he is next heard of as a teacher of theology at Paris. The source of our information is John of Salisbury, who, while giving an account of his studies, says that Robert Pullen became his master in theology

<sup>1</sup> *Sententiae*, lib. ii, cap. v. Migne, P. L. 186, 770D.

<sup>2</sup> *Annales Monastici*, iv, 19, R. S. (London, 1869).

<sup>3</sup> See "The Early Lives of Robert Pullen and Nicholas Breakspeare" in *Essays Presented to T. F. Tout* (Manchester, 1925).

<sup>4</sup> See "The Medieval University of Oxford" in *History*, N.S., XLV, 53 (1929), 57.

<sup>5</sup> See Rashdall's *Medieval Universities*, ed. F. M. Powicke and A. B. Emden, III, 9, n.3.

<sup>6</sup> See F. Blumentrieler in *Zeitschrift für Kirchengeschichte*, 53 (1934), 116.

in succession to Gilbert de la Porrée.<sup>1</sup> The year was 1142, when Gilbert was promoted Bishop of Poitiers. Pullen was teaching in Paris at the desire of St. Bernard. The Saint had a high opinion of his character and orthodoxy. He might well have seen in him a master able and willing to combat erroneous doctrine. Although Abelard, the *bête-noire* of St. Bernard, had died in April of that year, 1142, his influence was still strong. Moreover, the conservative theologians had themselves suffered a heavy blow by the death of Hugh of St. Victor in 1141. St. Bernard's letter to Ascelin, Pullen's diocesan, in which the Saint renews his request for the services of the English theologian, is marked by great urgency.<sup>2</sup> An examination of Pullen's *Sentences* strengthens the conviction that St. Bernard desired his presence in Paris to offset heterodox teachers, and particularly the Abelardians. Pullen strongly contests their views on the divine omnipresence, omnipotence and providence. It is noteworthy, too, that on several disputed topics he attacks views associated with Gilbert de la Porrée. This writer, also, was to come into conflict with St. Bernard a few years later. In view of Pullen's attitude to Abelard in the *Sentences*, the assertion of B. Hauréau that, not merely did he depend on Abelard, but actually plagiarized him, is only explicable on the supposition of a very superficial reading of Pullen's text.<sup>3</sup>

During his period of teaching at Paris Robert Pullen held the office of archdeacon of Rochester, to which he had been appointed by John, Bishop of Sées in Normandy. The see of Rochester had been vacant since 1137, and between 1139 and 1142 was administered by John of Sées. When Ascelin, formerly Prior of Dover, was consecrated Bishop of Rochester in 1142, one of his first acts was to recall his Archdeacon from Paris. He desired him to restore to the monastery attached to Rochester Cathedral certain ecclesiastical property which had been made over to him by John of Sées. There was also some dispute over revenues which the Bishop claimed as his. Instead of obeying the summons to return, Pullen appealed to Pope Innocent II. Before the case came up for hearing the Pope died, and in the meantime Ascelin confiscated the property of the Archdeacon. When the appeal was heard under the next Pope, Celestine II, Pullen failed to appear; perhaps, as Dr. Poole suggested, because that Pope had been reputed to be favourable to Abelard, and was not likely to shew special regard for one of St. Bernard's circle.<sup>4</sup> The verdict was given in favour of Ascelin, but his triumph was of brief duration. Pope Celestine died within a few months, and was succeeded in March 1144 by Lucius II. Instead of returning to England, in accordance with the decision of Pope Celestine, Pullen was called to Rome and created Cardinal, some time between March and November of that same year. Celestine's verdict was reversed, and the reversal was confirmed by the next Pope, Eugenius III, to whom Ascelin made a final appeal.

In his letter to Pope Eugenius Ascelin speaks very freely of Cardinal

<sup>1</sup> *Metalogicon*, lib. II, cap. X.

<sup>2</sup> *De la philosophie scolastique*, I, 329 (Paris, 1850).

<sup>3</sup> Ep. ccv, Migne, P.L. 182, 372.

<sup>4</sup> "The Early Lives", etc., 64.

Pullen. It is evident that he wrote soon after receiving news of the latter's death, which occurred towards the end of the year 1146. Ascelin's remark in the course of his letter that Pullen placed his confidence in his great learning suggests that his opponent had made out a strong case in canon law for the legitimacy of his case. The affair was finally settled by a compromise arrived at between the monks of Rochester and a deacon of the name of Paris, who was Cardinal Pullen's nephew and who administered his property in England. It was arranged that Paris, who was also, it would appear, the Cardinal's heir, should retain possession of the property in dispute until his death, after which it was to revert to the monks. The monastic chronicler observes that Paris lived to a great age, "right down to the time of Bishop Gilbert (1185-1214), and for several years longer".<sup>1</sup>

By the end of January 1145 Cardinal Pullen had been appointed Chancellor of the Roman Church. He filled this office under Popes Lucius II and Eugenius III until September 1146. An examination of the official documents which bear the Chancellor's subscription enables us to fix the date of his death to within two months. Relying on the lists in Jaffé's *Regesta Pontificum Romanorum*, Dr. R. L. Poole assigned Cardinal Pullen's death to some date between 2 September and 17 December, 1146.<sup>2</sup> The earlier date marks the last-recorded subscription of the Cardinal in Jaffé's lists; the latter, the appearance of a new chancellor. Elsewhere the same scholar notes that it was usual for a chancellor to hold office until death, or, as happened in several cases, until his elevation to the papacy.<sup>3</sup> The limits assigned by Dr. Poole may be narrowed if account be taken of a document bearing Cardinal Pullen's subscription, and dated 22 September, 1146, which I have noticed in the third volume of J. von Pfugk-Hartung's *Acta Pontificum Inedita*.<sup>4</sup> It is of course conceivable that Pullen lived on in retirement for some time after the appointment of a new chancellor, but there appears to be no evidence to support such a conjecture. At the time when he laid down his office the papal court was resident at Viterbo, and it may well be that his burial-place is in that city.

The close relations which existed between the English Cardinal and St. Bernard are strikingly illustrated in a letter from the Saint to the Cardinal written shortly after the elevation of Eugenius III to the papal throne.<sup>5</sup> St. Bernard remarks that Pullen's memory is constantly held in benediction. The Spirit of Truth, he continues, testifies to their mutual love. The summons of Pullen from Paris to Rome had at first pained him, but now he understands that it is part of God's design for the welfare of the Church. He begs his friend to be solicitous on behalf of the new Pope. To him the Cardinal has been given as a counsellor and consoler. He must use the

<sup>1</sup> *Registrum Roffense* (ed. J. Thorpe, London, 1769), 10. This collection contains a number of documents relevant to the dispute. Allowance has to be made for the obvious bias of the chronicler.

<sup>2</sup> "The Early Lives", etc., 64.

<sup>4</sup> P. 79.

<sup>3</sup> *Lectures on the Papal Chancery*, 139.

<sup>5</sup> Epist. ccclxii, Migne, P.L., 182, 363.

wisdom he has received from God to prevent the Pope from being so overwhelmed by the cares of his office as to lose sight of his spiritual welfare. In his high dignity the Cardinal must have regard to the advancement of the divine glory, his own salvation and the good of the Church. In the past he has been a faithful and successful labourer in the education of men; now he must make it his care that God's law be not rendered ineffective by His enemies. Addressing his friend with deference and affection as "father most beloved and greatly missed", the Saint concludes by recommending him to be guided by a dove-like simplicity in the conduct of his private affairs, but to have the prudence of the serpent in resisting the wiles of the devil. Along with the letter went certain oral messages to which the Cardinal was bidden to pay special heed. At the side of this tribute to Pullen's character we may place the witness of John of Salisbury, who, on each of the two occasions on which he mentions the name of his old master, makes particular mention of his goodness.<sup>1</sup>

Seven theological and devotional treatises are assigned to Cardinal Pullen. Of these, only one, the *Sententiarum Libri VIII*, has been printed. It was edited by the Maurist Benedictine, H. Mathoud, in 1655, and is reprinted in Migne's *Patrologia Latina*, volume 186. The known manuscripts of Pullen's works are very rare. Of some all trace has been lost. The *Sentences* are, it would seem, his most important work. The eight books constitute a fairly complete synthesis of dogmatic theology, as it existed in the first half of the twelfth century. Certain chapters in the work are devoted to moral and pastoral questions, and there is a certain amount of philosophy. The work is not without its defects. There is overlapping and repetition, and the arrangement of some of the material seems to be rather haphazard. Taken as a whole, however, the *Sentences* are an impressive achievement; they bear comparison with the *De Sacramentis* of Hugh of St. Victor, a work of the same character written about 1140. The date of their completion cannot be established with certainty. Probably a date rather closer to that of the *De Sacramentis* than to that of the more famous *Sentences* of Peter the Lombard (1150-52), would not be a rash conjecture. Though inferior to the *Sentences* of the Lombard as a manual for teachers, Pullen's work is far superior in literary quality, and bears the mark of a more original thinker.

St. Bernard's high opinion of the soundness of Robert Pullen's doctrine is, on the whole, well borne out by an inspection of the *Sentences*. As is to be expected, some of his opinions are now obsolete; a few, on questions not yet authoritatively settled in his day, are theologically erroneous. Undoubtedly, however, Robert aimed at absolute orthodoxy. "Dreading lest we run counter to the Catholic Faith, by holding which we are Catholics", is a characteristic utterance.<sup>2</sup> So, too, in matters of discipline: for him it is the Roman authority which decides, e.g., how the Holy Eucharist is to be

<sup>1</sup> *Metalogicon*, lib. I, cap. v; II, x.

<sup>2</sup> Lib. III, cap. xxvii.

administered.<sup>1</sup> In spite of his respect for "authority", his explicit references to patristic writers are few compared with those in the treatises of his contemporaries. He was, however, steeped in the thought of St. Augustine. To him, and to other Fathers, he always refers with respect. But, instead of making a *catena* of "authorities", he prefers to incorporate patristic thought in his own words.

A large part of the attractiveness of his work is due to his literary style. His Latin is rhythmic and forceful. He is a master of concise statement: sometimes, indeed, this conciseness is carried to the point of obscurity. His fondness for balanced and antithetical sentence-structure and his use of analogy and simile indicate a thorough training in rhetoric. He was also a master of the dialectical method of the twelfth century. He delights in displaying his skill in this art by bold speculations, even in treating of established doctrine. Indeed, much of the material in the *Sentences* seems to have developed from "*quaestiones*" which were becoming popular in theological circles in his day. These were dialectical discussions of problems which arose in the course of lectures on the text of the Bible. In some cases, at least, the "*quaestiones*" were gathered together and issued separately from the Scriptural text which had been their starting-point.<sup>2</sup> Generally with Pullen the discussion takes the form of balancing and reconciling apparently conflicting texts of Scripture. Scripture and the comments of the "authorities" provide the material for the discussion; dialectic and rhetoric the weapons. Arguments are neatly marshalled, and at times argument and counter-argument are so marshalled as to produce something approaching a complete scholastic disputation. Pullen's method reminds one of Abelard's *sic, et non* technique, although Abelard was not the originator of the discussion based on the reconciliation of conflicting texts. In doctrine Pullen is certainly not an Abelardian. Along with his contemporary, Hugh of St. Victor, he stands for authority and tradition; but he was more abreast of the new dialectical technique than was the Victorine.

Cardinal Pullen was remembered, at least for some time after his death, as an eminent theologian; but it cannot be said that he founded a school. The Lombard seems to have been acquainted with his views; but now that the sources of the Master of the Sentences are better known it would appear that Pullen's influence on him was less than his seventeenth-century editor would have us believe.<sup>2</sup>

FRANCIS COURTNEY, S.J.

<sup>1</sup> Lib. VIII, cap. iii.

<sup>2</sup> Prolog., Migne, P.L., 186, 631A.

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*Justitiam, constantiam, misericordiam, fortitudinem, caeterasque virtutes in se ostendant, exemplo praeant, admonitione confirment.* (Pontif. Rom.; In Ord. presbyt.)

## A HYMNE OF PARADISE

MOST editions of the works of St. Augustine include the *Meditationes*, which has been long recognized as a composition of extracts from the works of several other authors, notably St. Anselm, but which in the sixteenth century commonly passed as genuine. The twenty-sixth chapter of this consists of the famous hymn of S. Peter Damian, *Ad Perennis Vitae Fontem*. During the sixteenth and seventeenth centuries, the *Meditationes* were three times translated into English, and it is the translations of this hymn that claim our interest.<sup>1</sup> The Latin version as it appears in the *Meditationes*<sup>2</sup> is substantially identical with that printed by Migne<sup>3</sup> and by Trench,<sup>4</sup> but for purposes of comparison with the English translations it is reproduced below.

## RHITMUS DE GLORIA PARADISI

Ad perennis vitae fontem mens sitivit arida,  
Clastra carnis praesto frangi clausa querit anima  
Gliscit, ambit, eluctatur exul frui patria,

Dum pressuris ac aerumnis se gemit obnoxiam,  
Quam amisit, cum deliquit, contemplatur gloriam;  
Præsens malum auget boni perditi memoriam.

Nam quis promat summae pacis quanta sit laetitia  
Ubi vivis margaritis surgunt aedificia,  
Auro celsa micant tecta, radiant triclinia,

Solis gemmis pretiosissima haec structura nectitur  
Auro mundo, tanquam vitro, urbis via sternitur;  
Abest limus, deest fimus, lues nulla cernitur.

Hiems horrens, aestas torrens illuc nunquam saeviunt  
Flos purpureus rosarum ver agit perpetuum,  
Cendent lilia, rubescit crocus, sudat balsamum,

Virent prata, vernant sata, rivi mellis influunt,  
Pimentorum spirat odor, liquor et aromatum,  
Pendent poma floridorum non lapsura nemorum.

Non alternat luna vices, sol, vel cursus siderum;  
Agnus est felicis urbis lumen inocciduum.  
Nox et tempus desunt ei, diem fert continuum;

Nam et sancti quique, velut sol præclarus, rutilant,  
Post triumphum coronati mutuo conjubilant,  
Et prostrati pugnas hostis iam securi numerant.

Omni labore defacati, carnis bella nesciunt.  
Caro facta spiritalis et mens unum sentiunt.  
Pace multa perfruunt, scandala non perferunt.

<sup>1</sup> There exists also a nineteenth-century translation: "The Meditations of Saint Augustine", edited and corrected by R. M. K., Dublin, 1813. The translation of the hymn contained therein will not repay perusal.

<sup>2</sup> *Meditationum liber unus. St. Augustini Hipponensis Operum Tomus Sextus. Antwerp. 1701. P. 596.*

<sup>3</sup> Migne. *Patrologia Latina. Vol. CXLV, coll. 980-3.*

<sup>4</sup> R. C. Trench. *Sacred Latin Poetry. London, 1849, pp. 296-300.*

Mutabilibus exuti, repetunt originem,  
Et praesentem veritatis contemplantur speciem;  
Hinc vitalem vivi fontis hauriunt dulcedinem.

Inde statum semper iidem existendi capiunt,  
Clari, vividi, jocundi, nullis patent casibus.  
Absunt morbi, semper sanis senectus juvenibus.

Hinc perenne tenent esse; nam transire transiit.  
Inde vident, vigent, florent, corruptela corruit,  
Immortalitalis vigor mortis jus absorbuit.

Qui scientem cuncta sciunt, quid nescire nequeunt?  
Nam et pectoris arcana penetrant alterutrum,  
Unum volunt, unum nolunt, unitas est mentium.

Licet cuique sit diversum pro labore meritum;  
Caritas haec suum facit, quod amat in altero.  
Proprium sic singulorum commune fit omnium.

Ubi corpus, illuc jure congregantur aquilae.  
Quo cum Angelis et Sanctis recreantur animae,  
Uno pane vivunt cives utriusque patriae.

Avidi et semper pleni, quod habent, desiderant.  
Non satietas fastidit, neque fames cruciat,  
Inhiantes semper edunt et edentes inhiant.

Novas semper harmonias vox meloda concrepat  
Et in jubilum prolati mulcent aures organa,  
Digna, per quem sunt victores, regi dant paeonia

Felix caeli quae praesentem regem cernit anima,  
Et sub sede spectat alta orbis volvi machinam,  
Solem, lunam et globosa cum planetis sidera.

Christi palma bellatorum, hoc in-municipium  
Introduc me, post solutum militare cingulum,  
Fac consortem donativi beatorum civium.  
Praebe vires inexhausto laboranti praelio;  
Ut quietem post praecinctum debebas emerito  
Teque merear potiri sine fine praemio.

Several translations of what purported to be the *Meditationes* appeared in the sixteenth and seventeenth centuries, but some of these<sup>1</sup> are not in fact translations of this, but of the *Soliloquia*; and in these, of course, S. Peter Damian's hymn finds no part. In 1581 Thomas Rogers likewise translated the *Soliloquia* under the title of *Meditations*, but in the same work and under the name of *A right Christian treatise entituled S. AUGUSTINES PRAIERS*<sup>2</sup> he gives a translation of the *Meditationes* and, on page 103, a

<sup>1</sup> (a) Certaine Prayers, gathered out of St. Augustine's Meditations, which he calleth his private talke with God. Also his Manuell or booke of the Contemplation of Christ. Newly printed, corrected, and compared with an old auient written Copy AT LONDON. Printed by John Daye dwellyng over Aldersgate. Cum gratia et Privilegio Majestatis. Anno 1577.

(b) St. Augustine's Meditations. London. Imprinted by the Assigneis of Richard Day 1585.

<sup>2</sup> (a) A Precious Booke of Heavenlie Meditations called *A private talke of the soule with GOD . . .* written (as some thinke) by S. Augustine . . . and not translated onlie but purified also . . . by THOMAS ROGERS. Printed at London by H. Denham . . .

verse translation of the *Ad perennis vitae fontem* under the title of *A Psalme concerning the glorie of Paradise, paraphrasticallie made upon the words of Saint Augustine*. This translation bears no resemblance to either of the beautiful Catholic versions (pp. 161 and 163-4), and is a pedestrian performance of which only three stanzas need be given to serve as a sample of its quality.<sup>1</sup> The 1629 edition of Rogers' work reproduces this same translation with slightly altered spelling. In 1624 appeared another version of the *Meditations*,<sup>2</sup> translated by Antony Batt, O.S.B. The translation of the *Ad Perennis Vitae Fontem*, given on pp. 95-9 of this work, is entirely different from that of Thomas Rogers, and although it must be accounted inferior to the noble versions published at Paris (pp. 163-4) it is worthy of transcription, and is accordingly presented below in the original spelling but with a less chaotic punctuation.

1581. (In the same volume with this is:— ) A right Christian Treatise entituled S. AUGUSTINE'S PRAIERS . . . by THOMAS ROGERS. Imprinted at London by Henrie Denham . . . 1581.

(b) A Precious Booke of Heavenly Meditations: Called, *A private talk of the Soule with God*. By Tho. Rogers. London. Printed for the Company of Stationers, 1629.

1

(1)

Unto the wel of life endles,  
My soule, ah drie, my soule doth thirst,  
Wherein it lies in great distres,  
The flesh hir gaile she would have birst,  
She stirs, she strives, she sues amaine,  
Her contrie to enjoie againe.

(2)

(2)

Her present case while she doth mourne,  
Subject to grieve, she thinkes upon  
The glorious state she had beforne,  
Which now through sinne is quite igon.  
The evils wherein we be lost  
Bring into minde the blisse we lost.

(12)

(12)

Their state divine doth up swalowe,  
The mighty force of Death so fel.  
God knowing al things they which knowe,  
Al other things must knowe right wel  
For ech man's hart to ech man's sight  
Is ope. In one they do delight.

\*A HEAVENLY TREASURE OF CONFORTABLE MEDITATIONS AND PRAYERS WRITTEN BY S. AUGUSTIN, BISHOP OF HYPON. In three severall treatises of his *Meditations*, *Soliloquies*, and *Manual*. Faithfully translated into English by the R. F. ANTONY BATT Monke, of the holy order of S BENNET of the congregation of England AT S OMERS, For IOHN HEIGHAM Anno 1624.

The *Meditations* and *Soliloquies* were also published separately in 1621. Batt also made two translations from S. Bernard, one dedicated to Queen Henrietta Maria, and published a collection of prayers and meditations. He died in 1651. See (i) Collections illustrating the history of the Catholic religion in the Counties of Cornwall . . . Very Rev. George Oliver, D.D., Lond., 1857, p. 506. (ii) Chronological notes containing the rise, growth, and present state of the English Congregation of the Order of St. Benedict. Dom Bennet Weldon, O.S.B., London (Stanbrook, Worcs.), 1881, p. 188, and App. 15.

## A HYMNE OF PARADISE

161

A HYMNE OF THE GLORY OF PARADYCE, COMPOSED BY THE BLESSED  
PETER DAMIAN CARDINALL OF OSTIA, TAKEN OUT OF THE SAYINGS  
OF S. AUGUSTIN

Unto the spring of endlesse life,  
My fainting soule doth thirst,  
Full fayne the cloisture of her flesh,  
With speede shee wisheth burst.  
Shee sekes, shee sues, shee strives exilde,  
Her countrie to obtaine,  
Wailing that nothing heire shee finde  
But miserie and paine;  
Contemplating the glory which  
Shee, when shee sinned, lost,  
Her woes encrease her greife the more,  
To think how deare they cost.  
For who can utter, with what joy  
That happy peace delights;  
Where Pallaces stand stately reard  
With living margarites?  
With Gold the lofie turrets shine,  
And chambers glitter bright,  
And all the frame with onely gemms,  
And pretious stones is dight.  
The streets, the cityt out, are pav'd  
With golde, as Christall, cleen;  
Where dirt nor rayes, nor dungy annoyses,  
Nor any filthe is seen.  
Stormie winter, scortching sommer,  
Come never there to braule:  
Rose-flowers spring continuallie,  
With spring continuall.  
Lillies still white, and saffron, ruddie  
And balsame sweating growes:  
Meades alwayes green, corne alwayes  
grown,  
And honie in rivers flowers.  
Sweet spices breath out fragrant smells,  
Rich liquors and perfumes:  
Fair orchards overshadowed stand  
With fruite, that nere consumes.  
Noc varying course of Sunne and Moone  
Or Starr comes there in sight;  
The Lambe is to that happie cattie  
A never setting Light.  
Nor Night, nor Morne, nor Time is there  
But a continuall day;  
Where Saintcs in glorie shine like Sunnes  
And glittering beames display.  
In triumphs crown'd together they  
With joy conjubilate.  
And th'battells of their vanquish'd foe,  
Secured now, relate.  
Purg'd cleane from either blott, or spott,  
They grudg of flesh feele none;  
For flesh made now spirituall,  
With th'Spiritt gree in one.  
Abounding with untroubled peace,  
No scandals them annoy:  
Who, freed from mutabilitie,  
Their center reinjoy.  
Where now they present see that Truth,  
Which mortall eyes nere saw,  
And from the everlasting Spring,  
A living sweetnesse draw.

Where ere they goe they still retaine  
The same unaltered state,  
Faire, lively, cheereful, subject to  
Noe change of Chance or fate.  
Whose health, no sickness doth decay  
Whose youth, no age doth wast;  
Whose being without passing is,  
For passing nowe is past.  
They spring, they bloom, they flourish stil,  
From all corruption free.  
Mortalitie is swallowed up  
By Immortalitie.  
Who knowing him, who all doth knowe,  
Can ignorant not be;  
Who in ech others patent breasts  
All inmost secretts see.  
The same they will, the same they nill,  
One mind's the same of all:  
Though 'cording to their severall paines  
Theire guerdon's severall.  
Thus what's an others, Charitie  
By love soe makes her own  
That what is proper t'everie one  
To all is common growne.  
Where ere the bodie's, th'Eagles there  
Are duely congregated:  
And with it are those blessed Soules  
And Angells recreated.  
One bread both countrie Citizens  
Doth feede: one breade they crave,  
Still hungrie, and yet alwayes full,  
Still wishing what they have.  
Whom noe satiety doth cloy,  
Whom hunger doth not bite;  
With appetite they ever ate  
And still have appetite.  
There the melodious-singing Voyce  
New harmonies concents,  
Theire eares are lull'd with sweetest sounds  
Of rarest instruments.  
To him, by whom they conquer'd have  
Due prayses there they sing.  
O happie Soule, who present dost  
Behold soe greate a king,  
And from thy loftie throne survyue  
The under-wheeling globes,  
The Sunne, the Moone, and all the heavens  
In starre-bespangled robes.  
O Christ (the Palme of Warriors)  
Vouchsafe me of thy pitty,  
To make me when I end my warre,  
A free man of this city.  
Graunt me among these citizens,  
Thy bounties to partake  
Meane while assist me with thy ayde,  
A happy fight to make.  
That warring out my time, the rest  
In quiett I may spend,  
And for my guerdon thee enjoy,  
For ever without ende.  
Amen.

The same work contains a verse translation of the eight lines of Joannes, Fiscannensis Abbas,<sup>1</sup> which constitute the beginning of Cap. XVIII of the *Meditationes*.

Spes mea Christe Deus, hominum tu dulcis amator,  
Lux, via, vita, salus, pax et decus omne tuorum,  
Omnia pro quorum voluisti ferre salute,  
Carnem, vincula, crux, vulnus, mortemque, sepulcrum.  
Post tres inde dies devicta morte resurgens,  
Discipulis visus, nutantia corda reformans,  
Luce quater dena caelorum summa petisti:  
Vivis in aeternum nunc et per saecula regnans.

This appears as:

O Christ my God and hope, thou lover of mankind.  
The light, way, life, and praise, of those to life assign'd.  
Behould thy bondes, and woundes, thy crosse, death, and thy grave  
All which thou didst endure, us sinners for to save.  
Three daies being past, from death thou didst arise againe  
And thy sadd freindes mad'st gladd, who doubtful did remaine.  
The fourtieth<sup>2</sup> day to heaven thou ascendedst where before  
Thou did'st, do'st, & shalt live and raigne for evermore.

These poems are marked by sincere devotion and beauty of phrase, but they are lacking in grace of movement and the art that conceals art. The same cannot however be said of the translation next to be considered.

In the year 1631 there was published in Paris an anonymous English translation of the *Meditations*, *Soliloquia* and *Manual of St. Augustine*, and this contains a new English version of the *Ad Perennis Vitae Fontem* under the title of *A Hymne of Paradise*. The full title of this, the first edition of the translation (which is in the Bodleian Library but not in the British Museum), is:

THE MEDITATIONS, SOLILOQUIA, AND MANUALL OF THE Glorious  
Doctour S. Augustine. Newly translated into English. PRINTED AT PARIS By  
NICOLAS DE LA COSTE, at the Mount of St. Hilary, at the Crowne of Britany.  
MDCXXXI.

There is no imprimatur or licence, nor any overt indication of authorship. The second edition has the title:

THE MEDITATIONS, SOLILOQUIA, AND MANUALL of the Glorious Doctour  
S. Augustine translated into English. THE SECONDE EDITION. PRINTED AT  
PARIS by MRS. BLAGEART. MDCLV.

The hymn, as given in the second edition, may be regarded as the author's final and perfected version; and this is reproduced below with modernized spelling and punctuation.

<sup>1</sup> His works in Migne (P.L., Vol. CXLVII, pp. 446-74) do not include this poem.

<sup>2</sup> The text reads "fourth," but both sense and metre require "fortieth".

## A HYMNE OF PARADISE

163

### A HYMN OF PARADISE

(1)

Unto the springe of purest life,  
Aspires my withered heart.  
Yea, and my soul confined in flesh  
Employes both strength and art,  
Working, suing, struggling still  
From exile home to part.

(2)

And whilst she sighs to see herself  
In furious tempests tossed  
She looks upon the glorious state  
Which she by sinning lost,  
And present ills our past contents  
Do make us think of most.

(3)

But who can fully speak the joy  
Or that high peace unfold,  
Where all the buildings founded are  
On Orient pearls untold,  
And all the works of those high rooms  
Do shine with beams of gold?

(4)

The structure is combined with stones.  
Which highest price do pass,  
Nay, even the streets are paved with gold  
As if it were but glass.  
No trash, no base material,  
Is there or ever was.

(5)

The horrid cold, or scorching heat  
Hath no admittance there;  
The roses do not lose their leaves  
For Spring lasts all the year.  
The lily's white, the saffron red,  
The balsam drops appear.

(6)

The fields are green, the plants do thrive,  
The streams with honey flow.  
From spices odours, and from gummes  
Most precious liquors grow.  
Fruits hang upon whole woods of trees  
And they shall still do so.

(7)

The season is not changed, for still  
Bothe Sun and Moon are bright.  
The Lamb of this fair City, is  
That clear immortal light  
Whose presence makes eternal day,  
Which never ends in night.

(8)

Nay, all the Saints themselves shall shine  
As bright as brightest sun;  
When after triumph crowned they

To mutual joys shall run.  
And safely count their fights and foes,  
When once the war is done.

(9)

For being freed from all defects,  
They feel no fleshly war,  
Or, rather, both the flesh and mind  
At length united are.  
Andjoying in so rich a peace  
They can admit no jar.

(10)

But having quit these fading leaves,  
They seek their root again;  
And look upon the present face  
Of Truth, which hath no stain;  
Still drinking, at that lively spring,  
Huge draughts of joys in grain.

(11)

From thence they fetch that happy state.  
Wherein no change they see;  
But clear and cheerful, and content,  
From all mishaps are free.  
No sickness there can threaten health,  
Nor young men old can be.

(12)

There have they their Eternity;  
Their passage then is past.  
They grow, they flourish, and they sprout,  
Corruption off is cast.  
Immortal strength hath swallowed up  
The power of death at last.

(13)

Who know the knower of all things  
What can they choose but know?  
They all behold their fellows' hearts,  
And all their secrets show.  
One act of will, and of not will -  
From all their minds doth flow.

(14)

Though all their merits diverse be  
According to their pains  
Yet charity makes that one's own  
Which any fellow gains.  
And all which doth belong to one,  
To all of them pertains.

(15)

Unto that body justly go  
The Eagles all for meat.  
Where with the Angels and the Saints,  
They may have room to eat.  
One loaf can feed them all who live  
In both these Countries great.

(16)

Hungry they are, yet ever full  
 They have what they desire,  
 Since no satiety offends,  
 Nor hunger burns like fire.  
 Aspiringly they ever eat,  
 And eating they aspire.

(17)

There ever are your new concêrts  
 With songs which have no end ;  
 The organs of eternal joy  
 Do on their ears attend.  
 In praise of their triumphant King  
 They all their voices spend.

(18)

O happy Soul, which canst behold  
 This King still present there,  
 And under thee discern the world

Run round, secure from fear;  
 With Stars and Planets, Moon and Sun  
 Still moving in their sphere.

(19)

O Christ, thou valiant soldier's crown,  
 Cast down an eye of pity,  
 That having once our arms put down  
 We may enjoy that City :  
 And with those heavenly Choirs bear part  
 In their eternal ditty.

(20)

Grant, Jesu, grant we still persist  
 In thy just cause defending,  
 As long as worldly war may last,  
 As long as strife's depending,  
 That we may carry thee i'th'end  
 The prize which knows no ending.<sup>1</sup>

Amen.

Both editions also contain translations of the poem of Joannes; the following is the version given in the second edition, with modern spelling and punctuation:

O Christ, my God, my hope,  
 Sweet lover of mankind,  
 Light, life, way, health,  
 And beauty most refined;  
 Behold those things which thou  
 Didst suffer, us to save;  
 The chains, the wounds, the Cross,  
 The bitter death, the grave.  
 Rising within three days  
 From conquering death and hell,  
 By thy Disciples seen,  
 Reforming minds so well,  
 Upon the fortieth day,  
 Climbing the Heavens so high,  
 Thou livest now, and thou  
 Shalt reign eternally.

<sup>1</sup> In the first edition, which differs in many minor details, the two final stanzas appear as:

(19)

Christ, thou Crowne of Soldiers,  
 Grant me this possession,  
 When I shall have leave to quitt,  
 This dangerous profession;  
 And vouchsafe to lett me have,  
 Amongst thy Saints, my session.

(20)

Give me strength, who labour in  
 This battayle, yet depending,  
 That when I have fought my best,  
 Some peace may be attending.  
 And I may obteyne thy self,  
 As my reward not ending.

Who, we may wonder, was the author of the work that contains these poems? He is evidently not Antony Batt, for, although there are echoes of Batt's phrases throughout both poems, they differ so much from his work that they cannot be thought to be his own revisions. Nor indeed would Batt have been likely to issue an anonymous translation in 1631 after setting his name to a different one in 1624. The text of the translations of 1631 and 1655 gives no hint as to the identity of the translator; but the foreign publication of the work and its allusions to the invocation of our Lady and of Saints without entry of a Protestant caveat indicates a Catholic origin. We may conjecture, then, that if there was an English Catholic poet of great parts who had translated St. Augustine and published the work anonymously in France, and who was alive shortly before 1655 to revise his poem, that man might be the author of this translation.

Such a one is indeed recorded—that remarkable and brilliant convert to the Catholic faith—Sir Tobie Mathew (1577–1655), who in 1620 published his translation of the *Confessions*<sup>1</sup> with a "Popish" preface and notes which excited much controversy. He was abroad for much of the time between 1624 and 1633 and was exceedingly active in the Catholic cause. Harrington describes him as a man "likely for learning, memory, sharpness of wit, and sweetness of behaviour", all of which might be deduced from his authenticated writings. A comparison of Sir Tobie's version of the *Confessions* with the anonymous *Meditations* shows such a likeness of style as might indicate a common authorship. Moreover, despite the fact that the works were published at dates seventeen years apart, the spelling, so variable at this period, shows no important differences.

Furthermore, Sir Tobie Mathew is known as the author of a noble poem, *A Panegrycke upon the blessed Virgin Mary*,<sup>2</sup> which shows him to have had poetical powers fully equal to those of the translator with whom we tentatively identify him. The *Confessions*,<sup>3</sup> moreover, contains, on p. 433 of the 1620 edition, one short translation from the Latin which serves as a test of his abilities in the difficult art of rendering a Latin hymn into English. It consists of two verses of the famous hymn of St. Ambrose:

Deus, creator omnium,  
Polique rector, vestiens  
Diem decoro lumine,  
Noctem sopora gratia:

<sup>1</sup> THE CONFESIONS OF THE INCOMPARABLE DOCTOUR S. AUGUSTINE. Translated into English TOGETHER with a large Preface, which it will much import to be read over first; that so the Booke it selfe may both profit, and please, the Reader, more. Permissu Superiorum. M.DC.XX.

<sup>2</sup> This poem is contained in: THE FEMAL GLORY: OR, The Life and Death of our Blessed Lady, The Holy Virgin, by Anthony Stafford, Gent., London 1635. Not paginated. There are two editions by the Rev. Orby Shipley, M.A., London 1860 and 1869.

The poem also appears in *The Life of Sir Tobie Mathew*, by Arnold Harris Mathew and Annette Calthrop. London, 1907. P. 349.

<sup>3</sup> Book IX. Cap. XII.

Artus solutos ut quies  
Reddat laboris usui,  
Mentesque fessas allevet,  
Luctusque solvat anxiros.

These he renders as:

Thou God Creator of us all  
Guiding those orbes celestials  
Do'st cloath the Day with clearest light;  
Appointing sleep to come, by Night,

Which may our weakned limmes restore  
To strength of labour as before;  
And ease our overcharged mindes  
Of that sad care which there it finds.

These facts indicate that Sir Tobie could have been the author: to them may be added evidence of a connection between the anonymous *Meditations*, etc., and his authenticated translation of the *Confessions*. The second edition of the latter<sup>1</sup> was published in 1638 by Mistress Blangeart,<sup>2</sup> who is obviously identical with the Mrs. Blageart who published the second edition of the *Meditations* in 1655. Both title pages bear the same device or ornament of an ellipse surrounded by rays and containing the sacred monogram IHS, which is surmounted by a cross and has a heart pierced with three nails beneath it. It seems at least reasonable to expect that two English translations of different books of St. Augustine, issued by the same French publisher and having no noticeable differences of style, language or orthography, should be by the same author, and Sir Tobie Mathew may, therefore, be reasonably thought to be the author of the *Meditations*, *Soliloquia* and *Manuall* and therefore of the *Hymne of Paradise*.

But the edition of 1655 did not end the history of this poem, for in the edition of the works of Thomas Traherne, edited by Miss Gladys I. Wade,<sup>3</sup> there are six poems which are taken from *Meditations on the Six Days of Creation*, published by Nathaniel Spinckes in 1717. This was said to be the work of Mrs. Susanna Hopton, who had become a Roman Catholic during the interregnum, but returned to the Church of England at the Restoration. Miss Wade, however, brings strong evidence that it was by Philip or Thomas Traherne. One of the poems in this work is an abridgement, with some modification, of our *Hymne of Paradise*. It appears on pp. 220-2 of the edition of Traherne already cited, and in a note (p. 296) Miss Wade tells us:

<sup>1</sup> THE CONFESIONS OF S. AUGUSTINE BISHOPE OF HIPPON and D. of the Church. *Translated into English by S.T.M.* The second Edition. Printed at Paris MDCXXVIII. This edition omits the "Popish" preface and notes, which circumstance fits well with the absence of such from the *Meditations*.

<sup>2</sup> See Sayle. Cambridge University Library. Early English Printed Books. Vol. III p. 1388.

<sup>3</sup> *The Poetical Works of Thomas Traherne . . .* Gladys I. Wade, M.A., Dobell. London, 1932. Pp. 220-2, and note thereon, p. 296.

This poem is "a translation of S. Peter Damiani's famous hymn *Ad Perennis Vitae Fontem*. The above rendering is from *The Meditations, Manuall and Soliloquia of the Glorious Doctour St. Augustine*, 1631. But it is much abridged and considerably altered in Traherne's version, and therefore I have printed it." (Bertram Dobell's note in the First Edition.) The earliest edition of the above work in the B.M. is dated 1655, where the poem appears as a *Hymne of Paradise*. Roger's editions (from 1581 onwards) have a very different rendering. Traherne's poem omits ten of the twenty stanzas of the original and no stanza is exactly reproduced, Stanzas VI and X being practically rewritten.

By comparison of the two editions of the *Hymne of Paradise* with the version ascribed to Traherne, it appears that he used the 1631 edition and that consequently his version is less altered than Miss Wade supposed as a result of her comparison of it with the 1655 version of the *Hymne*. If Traherne really wrote *place* in Stanza 2, and the word is not a misreading for *peace*, he presumably was not aware of the existence of, or did not consult, the Latin original, which gives *pacis*. The differences between the stanzas ascribed to Traherne and the corresponding verses of the 1631 *Hymne of Paradise* are but slight; the lines of stanza 11 are transposed and the final stanza is once more rewritten, appearing as:

O King of Kings giv me such strength  
 In this Great War depending;  
 That I may here prevail at length  
 And ever be Ascending.  
 Till I at last Arrive to Thee  
 The Source of all FELICITY.

If our conjecture is correct and Sir Tobie Mathew's poem is incorporated in the collected works of Traherne, by how strange an irony does the author of *Roman Forgeries*, zealous opponent of the Catholic cause, wear the jewels of "a most dangerous man to whom a bed was never so dear that he would rest his head thereon, refreshing his body with sleep in a chair, who neither day nor night spared his machinations" for the advancement of the Catholic Faith.

F. SHERWOOD TAYLOR.

*Illi qui divinis ministeriis applicantur . . . perfecti in virtute esse debent.* (St. Thomas Aq. *In IV, dist. 24, q. 3, art. 1.*)

*Tantas decet illis virtutum adesse divitias, ut aliis quoque utilitatem aedificationis impellant.* (St. John Chrys., *Hom. 13 in Matth.*)

## THE HOMILIES OF THE ROMAN BREVIARY

## V. ST. AUGUSTINE (b)

LIKE Paul on the road to Damascus, Augustine utterly and lastingly lost his heart to Christ when, in obedience to the child's *Tolle, lege* at Cassiciacum, he opened the New Testament and read the Christian programme of life as set forth by the great convert-Apostle, ending with the clause: "But put on the Lord Jesus Christ." From that moment Augustine's clear intellect and ardent will were ever haunted by the image of Christ, the ever ancient and ever fresh ideal of Truth, Beauty and Peace. His life had been a quest for Truth—*O Veritas, Veritas, quam intime etiam tunc medullae animi mei suspirabant tibi!*<sup>1</sup>—and at long last he found Truth personified—Christ, the God-Man. Augustine's theology is summed up in one word: Christ. He bares his own soul when he writes:<sup>2</sup>

Porro si poetae dicere licuit: Trahit  
sua quemque voluptas; non necessitas,  
sed voluptas; non obligatio, sed delectatio:  
quanto fortius nos dicere debemus,  
trahi hominem ad Christum, qui delectatur  
veritate, delectatur justitia, delectatur  
sempiterna vita, *quod totum Christus est.*

From that moment, too, all the philosophical systems, which in the past had entangled him in their meshes, seemed to him inane and jejune, or even worse. No priest can ever forget the vehemence with which the Saint castigates those systems:<sup>3</sup>

Fuerunt ergo quidam philosophi de  
virtutibus et vitiis subtilia multa tractantes,  
dividentes, definientes, ratiocinationes acutissimas concludentes, libros impletantes, suam sapientiam buccis crepantibus ventilantes, qui etiam dicere auderent hominibus: Nos sequimini, sectam nostram tenete, si vultis beatे vivere. Sed non intrabunt per ostium:  
perdere volebant, mactare et occidere.

Moreover, if the poet could say:  
Everyone is drawn by his own pleasure—not necessity, but pleasure; not duty, but delight—how much more reasonably ought we to say that a man is drawn to Christ, when he delights in truth, delights in justice, delights in life eternal—all of which Christ is?

There have been various philosophers putting forth many subtle theories concerning virtues and vices, distinguishing, defining, drawing most acute conclusions, filling volumes, airing their own wisdom at the top of their voice. They would even dare to say to their fellow men: Follow us; attach yourselves to our sect if you wish to live happily. But they did not enter by the door; they were bent on destroying, slaying, killing.

Christ is the Door, Christ is the Truth; and, according to Augustine, only that philosophy and that theology which think aright about Christ are really worthy of study, since they alone lead to Truth. Since the Liturgy aims at bringing the faithful to Christ in order that they may share in His work of redemption and sanctification, this is obviously the main reason why the writings of St. Augustine are used so freely in the Divine Office. Their constant and overriding theme is the Mystery of Christ. The following pages are a modest attempt to demonstrate this fact by

<sup>1</sup> *Confess.*, iii, 6.

<sup>2</sup> Whit Tuesday, Lesson 2.

<sup>3</sup> Wednesday of Whitsun Week, Lesson 1.

considering one or two aspects of St. Augustine's theology as presented to us in the lessons of the Roman Breviary. Of course, these aspects cannot be fully understood unless their study is pursued in the complete texts from which the Breviary passages are extracted.

1. *The Mystical Body*.—In his Encyclical letter on the Mystical Body of Jesus Christ, Pope Pius XII several times has recourse to St. Augustine's writings on this subject.<sup>1</sup> It is in connexion with the Mystical Body that the great Doctor coins one of his happiest phrases: "The Whole Christ"—*Christus Totus*. This expression occurs in the homily read on Tuesday in Passion Week, and it is well worth transcribing the whole passage. Augustine is explaining that episode in St. John where we are told that Our Lord retired to Galilee, because in Judea the Jews were seeking Him in order to put Him to death.<sup>2</sup> Of this episode St. Augustine remarks:<sup>3</sup>

Dominus Noster Jesus Christus secundum hominem se plurimum commendavit fidei nostrae,

It is as man that Our Lord Jesus Christ here commends Himself especially to our faith,

for, he says, Christ hid Himself in order to anticipate the future vicissitudes of the Church, when His members, the faithful, would be obliged to do likewise:<sup>4</sup>

Sed quoniam futura erant membra ejus, id est, fideles ejus, qui non haberent illam potestatem quam habebat ipse Deus noster; quod latebat, quod se tamquam non occideretur occultabat, hoc indicabat factura esse membra ejus, in quibus utique membris suis ipse erat.

Non enim Christus in capite, et non in corpore, sed *Christus totus* in capite et in corpore. Quod ergo membra ejus ipse: quod autem ipse, non continuo membra ejus. Nam si non ipsi essent membra ejus, non diceret Saulo: Quid me persequeris? Non enim Saulus ipsum, sed membra ejus, id est, fideles ejus, in terra persecutus. Noluit tamen dicere sanctos meos, servos meos, postremo honorabilius, fratres meos, sed me, hoc est, membra mea quibus ego sum caput.

But because in future days His members, that is, the faithful, would not have this power that He, our God, had: namely, the power to hide Himself, to conceal Himself as if thereby to avoid being put to death, He signified that His members were to seek safety in the future, those members of His in whom He truly lived. For Christ is not merely in the head and absent from the body; but the *Whole Christ* is in the head and in the body. Therefore, He is what His members are, but His members are not necessarily what He is. Were His members not Himself, He would not have said to Saul: Why persecutes thou me? For Saul was persecuting on earth not Him, but His members, viz. the faithful. And yet He did not choose to say, my saints, or my servants, or, more honourably still, my brethren; but, Me; that is, my members, of whom I am the head.

Basing himself on this fundamental fact, viz. that "the Whole Christ" comprises Christ Himself and the Church, St. Augustine explains all the supernatural activities, the growth in sanctity, the sufferings and the joys, of the faithful as simply those of the *Christus continuatus*, Christ continued in His living organism which is the Church.

<sup>1</sup> See the *Encyclical* translated by the V. Rev. Canon G. D. Smith for the C.T.S., especially paragraph 67, p. 42.

<sup>2</sup> John vii, 1-13.

<sup>3</sup> Tuesday in Passion Week, Lesson 1.

<sup>4</sup> Ib., Lessons 2-3.

Thus (i) the faithful are admitted to form an integral part of that organism visibly through the Church, but actually through Christ:<sup>1</sup>

Quare sunt portae (Apostoli et Prophetae)? Quia per ipsos intramus ad regnum Dei. Praedican enim nobis: et cum per ipsos intramus, per Christum intramus. Ipse est enim janua. Et cum dicuntur duodecim portae Jerusalem, et una porta Christus, et duodecim portae Christus, quia in duodecim portis Christus. Sacramentum est cujusdam universitatis, quia per totum orbem terrarum futura erat Ecclesia: unde vocatur hoc aedificium ad Christi compagm.

Why are (the Apostles and the Prophets) called gates? Because through them we enter the Kingdom of God. For they preach to us; and when we enter through them, we enter through Christ; for He is the door. And whereas it is written that Jerusalem has twelve gates, Christ is not only the one gate but He is also the twelve gates, for He is in the twelve gates. This mysterious "twelve" implies a sort of universality, for the Church was to spread through all the earth, whence this edifice is styled a building into Christ.

(ii) The incorporation into Christ through the sacramental system, initially through Baptism, is Christ's own work. It is He who bestows on the newly baptized all the supernatural titles and effects accruing to Baptism. The worthiness or unworthiness of the minister has nothing to do with the actual conferring of those effects. It is Christ who grants them:<sup>2</sup>

Quid ergo per columbam didicit . . . nisi quandam proprietatem in Christo futuram, ut quamvis multi ministri baptizaturi essent, sive justi sive injusti, non tribueretur sanctitas baptismi, nisi illi super quem descendit columba? . . .

Petrus baptizet, hic est qui baptizat; Paulus baptizet, hic est qui baptizat; Judas baptizet, hic est qui baptizat. . . .

What then is signified by that dove . . . but this, that there was a certain peculiar attribute of Christ, reaching into the future of such a nature that though many ministers were to baptize, some of them just, some unjust, yet the holiness of baptism was to be attributed to Him alone upon whom the dove descended? . . .

Whether Peter baptizes, or Paul, or Judas, it is Christ who baptizes . . .

It is important to remember that on this point St. Augustine's clear intellect was forced to oppose and correct the doctrine of his great African predecessor, St. Cyprian, for whom he always entertained a deep veneration.

(iii) Again, the growth in grace and in sanctity of the faithful is the work of Christ, through their incorporation in the Church. Of this the holy Doctor never tires of reminding his readers. Thus, in one of his sermons on the Dedication of the Church, he applies the process of erecting the material edifice to that of building up the spiritual temple of the soul:<sup>3</sup>

Si domus Dei nos ipsi, nos in hoc saeculo aedicarnur, ut in fine saeculi dedicemur. Aedificium, immo aedificatio habet laborem; dedicatio exultationem. Quod hic fiebat, quando ista surgebant, hoc fit modo, cum congregantur fideles in Christum.

Inasmuch as we ourselves are the house of God, we are being built up in this world that we may be dedicated at the end of time. A building, and the building thereof, mean toil; its dedication, joy. What was done here, while this Church was being erected, is done also when the faithful are gathered together in Christ.

<sup>1</sup> Common of Apostles, II loco, Lessons 1 and 2.

<sup>2</sup> Octave Day of the Epiphany, Lesson 2.

<sup>3</sup> Third Day within the Octave of the Dedication, Lesson 5.

(iv) Our life in Christ, our union with Christ, are the effect of our incorporation into Him through our being living members of His mystical Body. This is also a point which the Saint drives home repeatedly, but principally in the *Tractatus in Joannem* and in the *Enarrationes in Psalmos*. In the Breviary several passages occur which are very much to the point. For instance, the Saint comments thus on Christ's words: "I am the Vine, ye are the branches":<sup>1</sup>

Iste locus evangelicus, fratres, ubi se dicit Dominus vitem, et discipulos suos palmites, secundum hoc dicit quod est caput Ecclesiae, nosque membra ejus, Mediator Dei et hominum, homo Christus Jesus.

This passage of the Gospel, brethren, where Our Lord says that He is the vine and His disciples are the branches, refers to Him as He is the Head of the Church, and we His members—the Mediator between God and men, the man Christ Jesus.

St. Augustine comments at greater length on this union in the lessons read throughout the feast and octave of Corpus Christi. For example:<sup>2</sup>

Qui manducat carnem meam, et bibit sanguinem meum, in me manet et ego in illo. Signum quia manducavit et bibit, hoc est: Si manet, et manetur; si habitat, et inhabitatur; si haeret, ut non deseratur. Hoc ergo nos docuit et admonuit mysticis verbis, ut simus in ejus corpore sub ipso capite in membris ejus, edentes carnem ejus, non relinquentes unitatem ejus.

He that eateth my flesh and drinketh my blood abideth in Me and I in him. The sign that a man hath eaten and drunk is this: that he abides and is abided in; that he dwells and is dwelt in; that he adheres so as not to be separated. This, then, He has taught us, admonishing us in mystical words, that we may be in His body, in His members, under Himself as Head, eating His flesh, not separating ourselves from union with Him.

Again:<sup>3</sup>

Manemus autem in illo, cum sumus membra ejus . . .

Nihil enim sic debet formidare Christianus, quam separari a corpore Christi. Si enim separatur a corpore Christi, non est membrum ejus; si non est membrum ejus, non vegetatur Spiritu ejus.

We abide in Him when we are His members . . .

For a Christian ought to fear nothing so much, as to be cut off from the body of Christ. For if he is cut off from the body of Christ, he is no longer a member of Christ; if he is not a member of Christ, he is not quickened by His Spirit.

And in the lessons of Monday:<sup>4</sup>

Norunt fideles Corpus Christi, si corpus Christi non negligent esse. Fiant corpus Christi si volunt vivere de Spiritu Christi. De Spiritu Christi non vivit nisi corpus Christi.

The faithful discern the Body of Christ if they neglect not to be the body of Christ. Let them become the body of Christ if they wish to live by the Spirit of Christ. Nothing liveth by the Spirit of Christ save only the body of Christ.

<sup>1</sup> Common of Martyrs within Eastertide, Lesson 7.

<sup>2</sup> Friday within the Octave of Corpus Christi, Lessons 7 and 8.

<sup>3</sup> Saturday within the Octave of Corpus Christi, Lesson 9.

<sup>4</sup> Lesson 8.

He closes the whole with those soul-stirring words:<sup>1</sup>

O Sacramentum pietatis! o signum unitatis! o vinculum caritatis! Qui vult vivere, habet ubi vivat, habet unde vivat. Accedat, credit, incorporetur ut vivifetur. Non abhorreat a compage membrorum, non sit putre membrum quod ressecari mereatur, non sit distortum de quo erubescatur. Sit pulchrum, sit aptum, sit sanum; haeret corpori, vivat Deo de Deo.

O Mystery of piety! O sign of unity! O bond of love! He that would live, he hath where to live, he hath whereto to live. Let him draw nigh, let him believe, let him enter into that body that he may be quickened. Let him not shrink from association with its members, let him not be a decaying member fit only to be cut off, let him not be a deformed member, whereof to be ashamed. Let him be a fair, a fitting, a healthy member. Let him cleave to the body. Let him live by God unto God.

(v) The profession of virginity itself derives its honour and glory from the fact that virgins are espoused to Christ through the Church.<sup>2</sup>

Nec illae, quae virginitatem Deo vovent, quamquam ampliorem gradum honoris et sanctitatis in Ecclesia teneant, sine nuptiis sunt: nam et ipsae pertinent ad nuptias cum tota Ecclesia, in quibus nuptiis Sponsus est Christus.

Not even those who have vowed their virginity unto God, and thus are in a higher degree of honour and sanctity in the Church, are deprived of marriage; for they take part in the marriage of the whole Church, in which Christ Himself is the Bridegroom.

(vi) The same applies to the miracles wrought by the Saints. It is Christ who performs them:<sup>3</sup>

Tunc per discipulos facta sunt magna; sed Ille per illos, qui et per seipsum.

Great miracles were wrought by Christ's disciples; but He wrought by them as He wrought by Himself.

(vii) No wonder that the holy Doctor betrays a special aversion for those who sin against fraternal charity:<sup>4</sup>

Sic autem peccantes in fratres et percutientes conscientiam eorum infirmam, in Christum peccatis; ideo quia membra Christi omnes facti sumus. Quomodo non peccas in Christum, qui peccas in membrum Christi?

Now when you sin against the brethren and wound their weak conscience you sin against Christ; and for this reason—because we have all been made members of Christ. How canst thou avoid sinning against Christ, thou who sinnest against a member of Christ?

(viii) For this same reason Augustine has a lively horror of heresy and schism. Throughout all his writings texts abound to illustrate this. According to him, heretics are those who sow cockle in Christ's field;<sup>5</sup> they are lepers, to be avoided by all Christians:<sup>6</sup>

<sup>1</sup> Ibidem, Lesson 9.

<sup>2</sup> Second Sunday after the Epiphany, Lesson 8.

<sup>3</sup> Monday in Passion Week, Lesson 2.

<sup>4</sup> Tuesday of the Third Week in Lent, Lesson 2.

<sup>5</sup> Homily of the Fifth Sunday after the Epiphany.

<sup>6</sup> Thirteenth Sunday after Pentecost, Lessons 8 and 9.

Leprosi ergo non absurde intelligi possunt, qui scientiam verae fidei non habentes, varias doctrinas profitentur erroris . . .

Hi autem tam vitandi sunt Ecclesiae, ut si fieri potest longius remoti, magno clamore Christum interpellent.

Finally, heretics cannot promise glory.<sup>1</sup>

. . . haeretici . . . ideo excluduntur ab ista mercede, quia non dictum est tantum: Beati qui persecutionem patiuntur, sed additum est: Propter justitiam.

Augustine is just as severe upon schismatics:<sup>2</sup>

Neque schismatici aliquid sibi ex ista mercede promittant: quia similiter ubi caritas non est, non potest esse justitia. Dilectio enim proximi malum non operatur: quam si haberent, non dilaniarent corpus Christi, quod est Ecclesia.

Not without reason, therefore, may we understand by lepers those who, lacking the knowledge of the true faith, profess various erroneous doctrines . . .

Those lepers are so abominable to the Church that, if possible, she banishes them to a distance, so that they cry out to Christ with a loud voice.

themselves the reward of eternal

. . . heretics . . . are excluded from this reward because it is not said merely: Blessed are they who suffer persecution; but it is added: For justice' sake.

Neither let schismatics promise themselves anything of this reward, for it is true in this case also that where there is no love, there can be no righteousness. For the love of our neighbour worketh no evil. And if they possessed it, they would not tear asunder the body of Christ which is the Church.

*2. Action and Contemplation.*—This is another subject upon which St. Augustine is fond of commenting. In the Breviary, besides the homily read on the feast of St. John the Evangelist, 27 December, which we quoted in our March article, there are those passages on the episode of Martha and Mary which have been chosen for the Feast and the Octave-days of Our Lady's Assumption. St. Augustine is quite explicit:<sup>3</sup>

Videtis ergo . . . in his duabus mulieribus duas vitas esse figuratas, praesentem et futuram, laboriosam et quietam, acerumosam et beatam, temporalem et aeternam.

As you see therefore . . . in these two women two lives are signified, the present and the future, one of toil and one of rest, one of pain and one of happiness, the temporal and the eternal.

The present life, therefore, is a life pre-eminently of action, the life in heaven, a life of pure contemplation. Furthermore, contemplation in this life is nowhere to be found but as a transitory experience; contemplation must needs be mingled with the exciting and distracting elements of action. Nevertheless, now and then our Lord allows His followers, even in this life, to taste the delights of pure contemplation:<sup>4</sup>

<sup>1</sup> Octave day of All Saints, Lesson 8. See also the lessons of Tuesday and Wednesday in Whitsun Week.

<sup>2</sup> Octave Day of All Saints, Lesson 8.

<sup>3</sup> Fifth Day of the Octave of the Assumption, Lesson 8.

<sup>4</sup> Feast of the Assumption, Lesson 8.

Erat enim Maria intenta dulcedini verbi Domini.

For Mary was absorbed in the sweetness of God's word.

It is well worth noting that the preparation of the soul for this life of contemplation is twofold: humility and love. St. Augustine in fact adds:<sup>1</sup>

Circa unum Maria se voluit occupari. Jam tenebat: Mihi autem adhaerere Deo bonum est. Sedebat ad pedes capitis nostri. Quanto humilior sedebat tanto amplius capiebat. Confluit enim aqua ad humilitatem convallis, denatata de tumoribus collis.

Mary wished to be occupied with one thing only. It was hers already: "For it is good for me to adhere to my God." She sat at the feet of our Head. The more lowly she sat, the more amply did she receive. For the waters flow together into the hollows of the valley; they run down from the swelling of the hill.

There is another sort of contemplation: that which takes place at the sacrifice of praise. This, too, is the outcome of love:<sup>2</sup>

Cantate Domino canticum novum, cantate Domino omnis terra. Quod ibi dixit, Canticum novum; hoc Dominus dixit: Mandatum novum. Quid enim habet canticum novum nisi amorem novum? Cantare amantis est. Vox hujus cantoris fervor est sancti amoris.

Sing ye to the Lord a new canticle; sing ye to the Lord, all the earth. What is called here, A new canticle, Our Lord called, A new commandment. Of what does a new canticle sing but of a new love? Singing comes naturally to the lover. The voice of this singer is the fervour of holy love.

*3. True Peace.*—This subject is always topical, and it will repay us to look up our Breviary to find what St. Augustine has to say about it. It is he who coined the well-known definitions of peace as *Tranquillitas ordinis*, *Equilibrium ordinis*, *Pulchritudo ordinis*, *Splendor ordinis*—the tranquillity, the beauty, of order.

The Saint explains the eight beatitudes and compares them with the Gifts of the Holy Ghost. He finds the most perfect of the beatitudes to be, "Blessed are the peacemakers, because they shall be called the children of God"; while the most perfect of the gifts is wisdom, which is productive of peace. He writes:<sup>3</sup>

Postremo est septima ipsa sapientia, id est, contemplatio veritatis, pacificans totum hominem, et suscipientis similitudinem Dei, quae ita concluditur: Beati pacifici, quoniam filii Dei vocabuntur.

Lastly in the seventh place is mentioned wisdom, that is, the contemplation of truth, bringing peace to the whole man and taking on the likeness of God, thus bringing us to the conclusion: Blessed are the peacemakers, for they shall be called the children of God.

After further considerations he comes back to the same point:<sup>4</sup>

<sup>1</sup> Fourth Day of the Octave of the Assumption, Lesson 8.

<sup>2</sup> Third Day of the Octave of the Dedication, Lesson 6.

<sup>3</sup> Fifth Day of the Octave of All Saints, Lesson 8.

<sup>4</sup> Sixth Day of the Octave of All Saints, Lesson 9.

Sapientia congruit pacificis, in quibus  
jam ordinata sunt omnia, nullusque  
motus adversus rationem rebellis est, sed  
cuncta obtemperant spiritui hominis,  
cum et ipse obtemperet Deo; de quibus  
hic dicitur: Beati pacifici.

But St. Augustine's most eloquent passage on peace is to be found in his homily for the Feast of St. Boniface, the Apostle of Germany (6 June). We give it in full:

Beati pacifici, quoniam filii Dei  
vocabuntur. In pace perfectio est, ubi  
nil repugnat, et ideo filii Dei pacifici,  
quoniam nihil in his resistit Deo, et  
utique filii similitudinem patris habere  
debet. Pacifici autem in semetipsis  
sunt qui omnes animi sui motus com-  
ponentes et subjicientes rationi, id est,  
menti et spiritui, carnalesque concupis-  
centias habentes edomitas fiunt regnum  
Dei. In quo ita sunt ordinata omnia, ut  
id quod est in homine praecipuum, hoc  
imperet, caeteris non reluctantibus, quae  
sunt nobis bestiisque communia; atque  
id ipsum quod excellit in homine, id est,  
mens et ratio, subjiciatur potiori, quod  
est ipsa veritas, Unigenitus Filius Dei . . .

De hujusmodi regno pacatissimo et  
ordinatissimo missus est foras princeps  
hujus sacculi, qui perversis inordinatisque  
dominatur . . .

Wisdom corresponds to the peacemakers in whom all things have been now brought into order, and no passion is in rebellion against reason, but all things obey the spirit of man, while he himself also obeys God. Of these it is here said: Blessed are the peacemakers.

Blessed are the peacemakers, for they shall be called the children of God. Perfection lies in peace where there is no contrariety, and therefore peacemakers are the children of God, because there is nothing in them that withstands God; and surely sons ought to resemble their father. They indeed are peacemakers in themselves who have set all the motions of their soul in order, and subjected them to reason, viz. to the mind and the spirit, and, having overcome carnal lusts, have become a kingdom of God. In this kingdom everything is so ordered that that faculty which is first and foremost in man has unchallenged sway over the others, which are common to us with the beasts. And that very faculty which is pre-eminent in man, that is, mind and reason, is subject to a higher being, namely truth itself—The Only Begotten Son of God.

From this kingdom, most peaceful and most ordered, the prince of this world has been cast out, who rules the perverse and disordered . . .

The foregoing selection of Augustinian passages from the Roman Breviary will, we trust, suffice to show the wisdom of the Church in drawing thus largely on the Saint's works for the enrichment of the liturgy. Most of the extracts are taken from Augustine's writings on the Psalms and on St. John; that is, from the sermons he preached, and then committed to writing, in middle age. There are few passages in the Breviary taken from the books which the Saint penned in old age. Thus it is not easy to show from the Breviary why he is called the *Doctor Gratiae*. In fact, only the lessons of the Second Nocturn of Septuagesima Sunday and of the Feast of St. Paul (30 June) deal directly with that subject. But, of course, the same applies to many other points of dogma on which he wrote with an expert hand. The Breviary lessons from St. Augustine will serve their highest purpose if they are regarded as a vestibule leading the reader on into the splendid many-roomed mansion of Augustinian theology.

ROMANUS RIOS, O.S.B.

## QUESTIONS AND ANSWERS

## RECIPIENTS OF NUPTIAL BLESSING

Is there yet any certain ruling on the question whether the newly-wed at a nuptial Mass may enter the sanctuary in order to receive the nuptial blessing? (X.)

## REPLY

*Missale Romanum*, Missa Votiva pro Sponso et Sponsa: Dicto *Pater Noster*, sacerdos . . . stans in cornu epistolae versus Sponsum et Sponsam ante altare genuflexos, dicit super eos sequentes Orationes.

(i) There is no doubt whatever that, in principle, the laity should not enter the sanctuary during liturgical offices, and many decisions of the Holy See confirm this rule. Some rubricians apply it to the newly-wed at a nuptial Mass, and we have very high doctrinal authority for this view in O'Connell, *Ceremonies of the Roman Rite* (1942), p. 396, and *Celebration of Mass*, I, p. 90.

(ii) It is held by many, however, that the presence of the newly-wed within the sanctuary for the reception of the nuptial blessing is an exception to the usual rule, and other exceptions may be seen in the *Pontificale Romanum*. The exception is justified by the words of the rubric "ante altare" "super eos", for it is difficult to see how these directions can be properly observed in a church with a large sanctuary, unless the newly-wed are kneeling at the altar. Any number of authorities may be cited for this exception to the general rule: Dr. Long in *Irish Ecclesiastical Record*, January 1938, p. 82, quoting Martinucci-Menghini, De Amicis and others; *Ephemerides Liturgicae*, 1936, p. 68; *Ecclesiastical Review*, December 1935, p. 627; *L'Ami du Clergé*, 1913, p. 45; *Australian Catholic Record*, 1942, p. 55.

We see no good reason, therefore, for receding from the opinion given in this journal, 1938, XIV, p. 546, that the newly-wed may enter the sanctuary for the nuptial blessing given during Mass. There can, at least, be no doubt that the custom should be continued wherever it exists, even though it may be, in the strict rigour of the words, perhaps, *contra legem*. It was certainly the custom in this country before the Reformation, as may be seen in the directions of a Sarum Ritual printed at Douay, 1610: "Finitis orationibus . . . et introductis illis in presbyterium (scilicet inter chorum et altare). . . ." Cf. THE CLERGY REVIEW, 1939, XVI, p. 129.

## FREQUENT COMMUNION—CONFESSOR

Is it the law that for daily Communion a confessor's counsel is necessary? (P.)

## REPLY

Canon 863: Excitentur fideles ut frequenter, etiam quotidie, pane Eucharistico reficiantur ad normas in decretis Apostolicae Sedis traditas. . . .

*S.C. Sacram*, 8 December, 1938, II: *Itaque ad abusum omnem, quatenus fieri potest, praeccavendum, huic Sacrae Congregationi visum est necessarium investigare opportuna remedia. . . . Concionatores atque spiritus moderatores, hortantes publice vel privatum fideles, adolescentulos praelestim, ad frequentem et quotidiam Communionem . . . aperte doceant . . . eandem fieri non posse nisi necessarii concurrentibus conditionibus. . . . Ideo requiritur praeprimis status gratiae. . . . Requiritur quoque recta seu pia intentio. . . . Praeterea ut frequens et quotidiana Communio maiore prudentia fiat ubioreque merito augeatur, oportet ut confessarii consilium intercedat.*

The concluding italicized words of the above extract repeat the monition of *Sacra Tridentina Synodus*, 20 December, 1905, n. 5. The document, dated 8 December, 1938, was entitled *Instructio Reservata* and was not printed in the *A.A.S.* A summary was given in this REVIEW, 1939, XVII, p. 111, and extracts in 1940, XVIII, p. 166.

The Instruction, repeating the original conditions laid down by Pius X, quite clearly requires a confessor's counsel. In practically every case the confessor will counsel frequent Communion, and in Pius X's decree he is warned against dissuading from frequent Communion anyone who is in a state of grace and has a right intention. It might happen occasionally, particularly in school communities where all are more or less expected to communicate frequently, that there may be some doubt about the right intention. The confessor will then explore the matter for the penitent's benefit and counsel him accordingly.

The rule has this further advantage, which is, in fact, the chief purpose of the 1938 Instruction: the decision on more frequent or less frequent Communion is for the individual conscience, and the obvious person to advise on a matter of conscience is the confessor: the requirement that a confessor's counsel should intervene makes it apparent that it is not for the superiors or the teachers to decide which children under their care should communicate frequently or not. As the Instruction states, "Frequens et quotidiana Communio valde quidem commendatur, sed nulla lege praecipitur. Relinquit ideo uniuscuiusque devotioni ac pietati."

#### MATERNITY—EUCHARISTIC FAST

May one allow an expectant mother who finds it difficult to observe the fast to use the concession of canon 858, §2, and take some liquid nourishment before Holy Communion? (W.)

#### REPLY

Canon 858, §2: *Infirmi tamen qui iam a mense decumbunt sine certa spe ut cito convalescant, de prudenti confessarii consilio sanctissimam Eucharistiam sumere possunt semel aut bis in hebdomada, etsi aliquam medicinam vel aliquid per modum potus antea sumpserint.*

(i) Each of the terms of this law needs careful explanation, and the matter has been dealt with, under various aspects, in this REVIEW: 1932, III, p. 144; 1938, XV, pp. 75 and 251; 1940, XIX, p. 545.

It is evident that an expectant mother, owing to the condition of her health, is often a sick person in the meaning of the law, and can benefit by the concession granted. There is required neither grave illness nor inability to observe the fast; all that is required is the condition of being sick for a month, and in our view this is verified when the sickness has prevented the person from attending to her ordinary duties; it is not verified in the case of one who, though suffering, is not actually "laid up".

(ii) It is because every normal pregnancy entails some suffering, or at least extreme discomfort, and because the expectant mother is deserving of compassion, that indults can easily be obtained permitting her to take liquid nourishment before Holy Communion. The concession is then by indult and not from the common law of canon 858, §2. Moreover, cases of this kind which require an indult are so frequent that local Ordinaries often obtain a faculty from the Holy See delegating them to grant the necessary permission, thus dispensing with the necessity of sending each case to the Holy See. One such recent faculty which we have examined is given by the Congregation of the Sacraments for the duration of three years; it may be used, following the terms of the canon, twice a week with the confessor's counsel; it is for liquid nourishment only; and, like all similar departures from the common law, one is required to safeguard against scandal or astonishment on the part of the faithful. The fact that an indult of this kind is issued makes it quite clear that the expectant mother is not, for that reason alone, to be regarded as a sick person in the terms of canon 858, §2.

Expectant mothers desiring this favour should apply, through a priest, to the local Ordinary, who will grant the permission if he enjoys the faculty, or obtain it from the Holy See for the individual case.

#### CONFESSORIAL FACULTIES

In one English diocese "X" the clergy enjoy a faculty from the Ordinary expressed as follows: "We hereby grant permission to the clergy of Our diocese to communicate in Our Name to any priest holding faculties in England or Wales leave to hear their own confessions." It is maintained that, when a priest of this diocese is sojourning outside it, he can use this faculty for the purpose of going to confession to a priest who has no faculties from the local Ordinary, provided this confessor has faculties from some other English Ordinary. Is this correct? (B. A.)

#### REPLY

Canon 874, §1: *Iurisdictionem delegatam ad recipiendas confessiones quorumlibet sive saecularium sive religiosorum confert sacerdotibus tum saecularibus tum religiosis etiam exemptis Ordinarius loci in quo confessiones excipiuntur.*

(i) That jurisdiction is necessary *iure divino* for valid absolution is completely certain. It may be obtained in all sorts of ways, ordinary or delegated, and it is supplied by the Church in certain contingencies, as in danger of death or in common error. Some hold, for example, that everyone in

this country is, at the moment, in danger of death from enemy action; if this is true, the priest sojourning outside his diocese "X" can validly and lawfully be absolved by any priest whatever. Cf. THE CLERGY REVIEW, 1943, XXIII, p. 131, and 1944, XXIV, p. 137.

But if it be asked whether confessional faculties may be obtained, as in the above question, by the use of a power of sub-delegation outside the territory of the Ordinary who conceded the power, the answer must clearly and certainly be in the negative. The very useful faculty granted in diocese "X" by the Ordinary of "X" can be used only within the diocese of "X". If the confession is heard outside this territory, the jurisdiction to be valid must be obtained by some channel other than delegation from the Ordinary of "X". It is beyond the power of the Ordinary of "X" to grant delegated faculties to priests, even his own priests, for use outside his own territory. This is quite evident from the terms of canon 874, §1, "Ordinarius loci in quo confessiones excipiuntur", and from the general principles of delegated jurisdiction in canons 896-210.

(ii) We must admit, however, that the opposite view is quite often held by priests for the purpose of hearing each other's confessions when outside the diocese "X". They are often right in deciding that a fellow priest enjoys faculties, but they are wrong in tracing this power to delegation obtained from the Ordinary of "X". The reason is that, in many dioceses, a faculty equivalent to that enjoyed by the priests of "X" is differently expressed. The local Ordinary grants jurisdiction directly to all visiting priests for the purpose of absolving other priests, as in the formulae given in this REVIEW, 1944, XXIV, p. 468. It will be necessary, therefore, for the priests of the diocese "X" to verify whether they enjoy this faculty from the local Ordinary of the diocese in which they are sojourning. If they do, then the absolution of a fellow priest is valid, not by virtue of delegated faculties obtained from the Ordinary of "X", but by those obtained from the Ordinary of the diocese where the confession is heard.

#### CONFESSORIAL JURISDICTION

A priest belonging to a Religious Order is given faculties for three years in a diocese in which there is a house of the Order and to which he is attached. Before the three years expire he is moved to another house in a different diocese. If he subsequently returns to the former diocese, may he avail himself of the faculties originally given, provided the three years have not elapsed? (F. R.)

#### REPLY

Canon 34, §3: Si tempus constet uno vel pluribus mensibus aut annis . . . et terminus *a quo* explicite vel implicite assignetur: menses et anni sumantur prout sunt in calendario.

Canon 207, §1: Potestas delegata extinguitur, expleto mandato; elapso tempore aut exhausto numero casuum pro quo concessa fuit.

Canon 874, §1: Iurisdictionem delegatam ad recipiendas confessiones quorumlibet sive saecularium sive religiosorum confert sacerdotibus tum

saecularibus tum religiosis etiam exemptis Ordinarius loci in quo confessiones excipiuntur; sacerdotes autem religiosi eadem ne utantur sine licentia saltem praesumpta sui Superioris. . . .

The *pagella* of faculties may be issued with the restriction "donec munere tuo fungeris", or more commonly in this country "dummodo in dioecesi permaneas"; the latter qualification is ampler in meaning than the former in all cases where faculties are granted for a certain period of time, since the faculties will continue even when the office is relinquished, provided the recipient remains in the diocese. If the formula is "donec munere tuo fungeris" it is certain that the faculties cease in the case of a religious who has received them, for example, as a convent chaplain, from the moment this office is relinquished.

In the case where the formula is "donec in dioecesi permaneas" it is equally certain that the faculties cease when the recipient has left the diocese with no prospect of returning; for example, when a secular priest has become incardinated in another diocese. This cannot happen with religious, as long as they are ascribed to the religious Institute, nor can they choose to dwell permanently in any given diocese, but are subject to the direction of superiors. We think, therefore, that it is for the religious superior to decide whether one of his subjects is being removed temporarily, and with the prospect of returning within the time limit of the faculties, in which case the clause "dummodo in dioecesi permaneas" is verified, and the religious subject may avail himself of unexpired faculties on his return. If the removal from the diocese is intended by the superior to be permanent, and the subject is nevertheless recalled before the time limit has expired, it seems to us that the faculties have ceased and must be renewed. We have reached this conclusion on analogy with the rule of canon 95: "Domicilium et quasi-domicilium amittitur discessione a loco cum animo non revertendi." We cannot, however, find any commentator who discusses the point, and many may think that this interpretation is at least extremely doubtful, and that canon 209 may be used.

In some *pagellae* which we have examined the faculties are given for a period of time with no restrictive clause, in which case there is no problem to discuss.

It may be noted, finally, that from canon 34 the time of three years must be reckoned according to the calendar, and not by deducting periods during which the recipient is outside the diocese.

#### LITANY OF LORETO

Is it correct or incorrect for the people to double the initial invocations *Lord, have mercy on us*, etc., when the Litany is being recited in public? (G.)

#### REPLY

S.R.C., 6 November, 1925, n. 4397.6: Attenta declaratione Sacrae Poenitentiariae Apostolicae (Sectio de Indulgentiis), diei 21 Julii 1919, inspectis etiam Decretis Sacrae Rituum Congregationis, n. 4362, diei 15

Octobris 1920, et n. 4367, diei 10 Novembris 1921, de ratione cantandi Litanias Lauretaneas, quaeritur:

An in Litaniarum recitatione absque cantu iterari liceat priores invocations hoc modo: V. Kyrie, eleison. R. Kyrie, eleison. V. Christe, eleison. R. Christe, eleison. V. Kyrie, eleison. R. Kyrie, eleison. *Resp.* Affirmative.

For so small a matter there have been quite a number of decisions, the principle at stake being the rule of canon 934, §2: ". . . sed indulgentiae penitus cessant ob quamlibet additionem, detractionem vel interpolationem". It suffices to recite the Litany, without duplicating the initial invocations, exactly as the text is printed in *Preces et Pia Opera* (1938), n. 290. We learn from the very full explanation of all these decrees in *Ephemerides Liturgicae*, 1926, p. 332, that the third *Kyrie, Eleison* is directed to the Holy Spirit. The Litany should be printed, without duplication, but the custom of duplicating is expressly permitted in n. 4397.6. It is therefore for the parish priest responsible for the prayers at public services in his church to decide which method is to be followed; it seems to us that, if the custom of duplicating exists in any place, there is no point in altering it. But other variations, changes or omissions are forbidden by the decrees mentioned in n. 4397.6.

E. J. M.

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## ROMAN DOCUMENTS

### (i) SACRA CONGREGATIO DE RELIGIOSIS

DECRETUM (*A.A.S.*, XXXVI, 1944, p. 213)

Quo efficacius atque fructiosius Sacra Congregatio Negotiis Religiorum Sodalium praeposita munere sibi per can. 251 concredito perfungi valeat, Sanctissimus Dominus Noster Pius Divina Providentia Papa XII, in Audientia diei 24 Ianuarii 1944 infrascripto Secretario concessa, adprobare dignatus est, auctoritate apostolica, erectionem atque constitutionem in sinu eiusdem S. Congregationis, specialis Coetus seu Commissionis virorum idoneorum, quae omnes quaestiones ac negotia quavis ratione ad aspirantium et novitiorum iuniorumque sodalium, cuiuslibet religionis ac societatis, in commune viventum sine votis, religiosam et clericalem educationem atque in litteris scientiisque et ministeriis institutionem spectantia pertractet.

Constitutae Commissioni incumbent praesertim munera quae sequuntur:

(a) definiendi et delineandi criteria cardinalia et peculiares notas, quibus educatio ac institutio religiosorum duci iugiter debet;

(b) vigilandi circa ordinationes a Superioribus et Capitulis in rebus ad educationem et instructionem pertinentibus latas; necnon inspiciendi et recognoscendi relationes a Superioribus vel ab Apostolicis Visitatoribus quoad hoc exhibitas.

Commissionis autem ad sessiones ordinarias vel extraordinarias, plenarias vel partiales, prout negotiorum agendorum natura ac momentum ferre videantur, convocabitur. Sessiones habebuntur praeside ac moderante Sacrae Congregationis Secretario. Discussiones ac decisiones in acta opportune referentur.

Omnia illa quae a Commissione tractanda sunt quaeve singulorum Commissariorum vel Peritorum studio ac examini erunt subiicienda-colligere, ordinare et convenienter preparare. Officialium erit Sacrae Congregationis, quorum etiam erit acta et documenta ad Commissionem pertinentia in Archivo assecurare, decisiones sub ductu et auctoritate Praesidis executioni mandare aliaque ad rem spectantia ad proxim deducere et expedire.

Contrariis quibuslibet, etiam speciali mentione dignis, minime obstantibus.

Datum Romae, ex Aedibus Sacrae Congregationis, die, mense et anno ut supra.

FR. L. H. PASETTO, *Secretarius.*

The long section of the Code dealing with religious Institutes concludes (canons 673-681) with Tit. xvii, "De societatibus sive virorum sive mulierum in commune viventium sine votis". Not having made public profession of vows, though many make private vows, the members of these Institutes are not properly speaking "religious" (canon 673, §1). They are nevertheless ruled on analogy with those Institutes which are religious "congrua congruis referendo" (canon 675). Hence, owing to the character and structure of these Institutes, which are in one sense "religious" and in another sense "lay" or "secular", a special Commission has been appointed, within the Sacred Congregation, whose terms of reference are outlined in the above document.

E. J. M.

## (ii) SACRA CONGREGATIO RITUUM

### CHICAGIEN. SEU LAUDEN.

CANONIZATIONIS BEATAE FRANCISCAE XAVERIAE CABRINI, VIRGINIS, FUNDATRICIS INSTITUTI SORORUM MISSIONARIARUM A SACRO CORDE IESU.  
(*A.A.S.*, XXXVI, 1944, p. 215.)

### SUPER DUBIO

*An, stante approbatione duorum miraculorum post indultam eidem Beatae ab Apostolica Sede venerationem, TUTO procedi possit ad sollemnem eiusdem Canonizationem.*

Actuosissimam vitam virgineo fragrantem odore Beata Francisca Xaveria Cabrini, die 22 Decembris mensis a. D. 1917, annos nata septem supra sexaginta, Chicagiae pretiosa morte complevit. Actuosissimam eius

diximus vitam. Attonitus sane obstupefit animus cum tot ac tam praeclara facinora perpendit, quae mulier inops, corpore pusilla, tenui plerumque valetudine, S. Francisci Xaverii, cuius cognomentum suo nomini addere voluit, exempla aemulata, operata est; quot terra marique aerum-nosa fecerit itinera, quot labores exantlaverit, quot dolores sustinuerit, quot difficultates superaverit, quot nosocomia scholasque, omni necessaria atque opportuna instructa supellectilis, fundaverit. Quis enimvero non mirabitur florens illud Sororum Missionariarum a Sacro Corde Iesu Institutum, ab ipsa, Laudensi Episcopo faute, conditum, quod brevi temporis decursu in multas Europae atque Americae regiones propagatum, uberrimis Ecclesiam Dei laetificat fructibus?

At enim unde tantam animi fortitudinem Beata hausit? Responsio in promptu est. Divinae voluntatis plane conscientia ac de se demisse sentiens, ad omnium gratiarum ac virium fontem, nimirum ad Sacratissimum Cor Iesu confugere consuevit, indeque *fidem quae per caritatem operatur*, affatim hausit, qua stimulante, tot tamque praeclera absolvit.

Pronum itaque fuit ut, post eius obitum, sanctitatis fama crebrescente, Ordinariae inquisitiones super eadem fama, super scriptis et super obedientia urbanianis decretis cultum Servis Dei prohibentibus, in Archiepiscopali Curia Chicagiensi atque in Laudensi perfectae sint. Post quas Beatificationis et Canonizationis causa, servato iuris ordine, die 30 Martii a. 1931, Pio XI iubente Sacrorum Rituum Congregationi fuit commissa; die 21 Novembris a. 1937 heroicae eius virtutes declaratae fuere; die autem 31 Iulii a. 1938 de duobus miraculis constare, decretum fuit. Solemnia vero beatificationis die 13 Novembris 1938 in Vaticana Basilica celebrata sunt.

Quum novorum prodigiorum, eadem intercedente, obtentorum rumor exortus fuisset, Canonizationis causa die 21 Iunii 1939 fuit resumpta, atque super duobus aliis miraculis, post beatificationem a Deo, in Laudensi civitate patratis, Apostolica auctoritate in eadem Curia processus fuit constructus. Tandem post triplicem Congregationem, approbationis decreturn die 20 Iunii elapsi anni editum fuit.

Ut autem Sacrae huius Congregationis acta in causa canonizationis completerentur, novissimum Dubium supererat discutiendum: *An, stante approbatione duorum miraculorum post indultam eidem Beatae ab Apostolica Sede venerationem, Tuto procedi possit ad sollemnem ipsius Canonizationem.* R̄mus Cardinalis Alexander Verde in Generali Congregatione, coram Ssmo D. N. Pio Papa duodecimo die 11 Ianuarii huius anni habita, dubium hoc discutiendum proposuit.

R̄mi Cardinales, Officiales Praelati Patresque Consultores in affirmativa unanimes concessere sententiam, quam Beatissimus Pater benigne quidem auscultavit, sed suam tunc abstinuit mentem pandere, ut enixiōibus precibus effundendis locus daretur.

Hanc autem selegit diem, Dominicam primam Quadragesimae.

Quocirca Sanctitas Sua, accitis ad se R̄mo Cardinali Alexandro Verde, Causae Ponente, atque infrascripto Cardinali S. R. C. Praefecto, nec non R. P. Salvatore Natucci, Fidei Promotore generali, atque me Secretario, Sacrosancto Missae sacrificio pientissime litato, edixit: *Tuto procedi posse ad Beatae Franciscae Xaveriae Cabrini sollemnem Canonizationem.*

Hoc autem decretum rite promulgari et in acta S. Rituum Congregacionis referri mandavit.

Datum Romae, die 27 Februarii, Dominica prima in Quadragesima a. D. 1944.

✠ C. Card. SALOTTI, Ep. Praen., *Praefectus.*

(iii) EPISTULA

AD EMINUM P. D. ALOYSIUM S. R. E. PRESB. CARD. MAGLIONE, A PUBLICIS ECCLESIAE NEGOTIIS: SUPPLICATIONES ITERUM INDICUNTUR AD POPULORUM PACEM CONCILIANDAM.

PIUS PP. XII

Dilekte Fili Noster, salutem et Apostolicam Benedictionem.—Quocumque oculos animumque convertimus, interneicum fraternumque hoc bellum nihil aliud Nos cernere iubet, nisi angores, clades immanesque ruinas. Eiusmodi Nos tristissimarum rerum simultatisque turbinem, qui ipsa humanae consortio fundamenta concutere ac diruere nititur, quemadmodum olim adventantem instando supplicandoque deprecati sumus, ita postea gliscentem cotidie formidolosius alloquo et opera mitigate ac refrenare pro facultate contendimus; sed, quamvis quae non pauca suscepimus caritatis opera, multorum aerumnas doloresque leniverint, summo tamen cum maerore fatemur impares Nos esse miseriarum magnitudini, quibus mederi cupimus, atque interdum, proh dolor, hominum voluntatem sollicitae impensaeque voluntati Nostrae actuosam non respondere. Quamobrem “ad Patrem misericordiarum”<sup>1</sup> fidentes preces admovemus; optamusque vehementer ut omnes una Nobiscum instantes perseverantesque ad eum supplicationes adhibeant, qui unus potest almo suo lumine ac flexanimae gratiae suaे muneribus non modo mulcere dolores, eosque ad superna convertens, tolerabiliores salutaresque efficere, sed eorum etiam mentes, quorum e consilio res pendet, ita collustrare, pacare ac dirigere, ut caritati quam primum odium concedat, ac violentiae, cladi rerumque omnium dissolutioni ius, concordia rectusque ordo sufficientur. Quando sit optatissima haec hora e turbulentis hisce procellis emersura feliciter, mortalibus oculis propicere non licet; novimus tamen omnia e semipertini Numinis pendere nutu; atque adeo universos, quos habemus in Christo filios, etiam atque etiam adhortamur ut avitam fidem renovo, redintegrant, adaugeant; ut in piae paenitentiae opera necessario hoc tempore volentes incumbant; utque ita animati pacem illam fatigato ac trepidi humano generi a Caelisti Patre impetrent, quae iustitiae sceptro temperetur ac divino vigeat christianaæ religionis afflatus. Et quandoquidem iam Maius approperat mensis, Deiparae Virgini sacer, hoc etiam anno ad sacrum precum contentionem excitamus omnes, ac novellam praesertim acetatem, quae sicut animi candore renidet, ita Redemptori nostro eiusque benignissimae Matri acceptior est atque gravior. Curent patres matresque familias, carent sacrorum ministri, carent denique omnes, quibus christianaæ

<sup>1</sup> Cf. II Cor. i, 3.

verique nominis pax in votis est, ut per proximum mensem ad Mariae Virginis aram insontes pueri ac puellae secum una constipentur, flores, preces, piaeque deferentes paenitentiae opera. Quodsi nondum tot supplicationibus ac votis pax optatissima arrisit, non est idcirco nec animo nec spe decidendum; sed oportet potius christiana illa perseverantia instant ac contendant omnes, quae tantopere a Iesu Christo commendatur. Quoniam vero immane hoc bellum ad almam hanc Urbem iam prope accessit, atque eius afflictissimae res condicioneque trepidum pulsant animum nostrum, temperare Nobis non possumus quin dilectissimam hanc Dominici gregis partem paterno pectore amplexantes, eam peculiari modo compellemus, ut quemadmodum per superioris aetatis decursum, quotiescumque Romana plebs publicis fuit perculsa ac perterrita calamitatibus, ad illius aram supplicando confugit, quae "Salus populi Romani" appellatur, eiusque praesentissimum patrocinium saepenumero experta est, ita fidens in praesens quoque sanctissimam Dei Matrem audeat, christianorum morum redintegrationem volenti firmoque animo polliceatur, ac non modo pacem, tranquillitatem prosperitatemque precando paenitendoque implore, sed id etiam obsecrando obtestandoque ab ea contendat, ut nempe ab hac principe catholici nominis urbe, quae tot gloriis memorisque refulget, ingruens prohibeatur malorum procella, ut novi ne addantur suis civibus luctus, neve praeclaris hisce artis religionisque monumentis, quae ad quamlibet excultam gentem quodammodo pertinent, indignae inferantur ruinae. Tuum autem officium erit, Dilekte Fili Noster, haec hortamenta ac vota, quae ex paterno Nostro maerentique oriuntur animo, cum sacrorum Antistibus et cum cetero clero populoque, aptiore quo duxeris modo, communicare, ac pro certo habemus fore omnes optatis hisce Nostris ultra libenterque responsos.

Interea vero celestium munerum auspicem Nostraequae benevolentiae testem, cum tibi, Dilekte Fili Noster, tum iis omnibus, pueris nominatim, qui hortationi huic Nostrae pia respondebunt voluntate, Apostolicam Benedictionem amantissime in Domino impertimus.

Datum Romae, apud Sanctum Petrum, die xxiv mensis Aprilis, anno MDCCCCXXXIV, Pontificatus Nostri sexto.

PIUS PP. XII

#### (iv) SACRA CONGREGATIO RITUUM

DECLARATIO DE BENEDICTIONE APOSTOLICA. (*A.A.S.*, XXXVI, 1944,  
p. 221.)

Quum Pontificale Romanum praescribat ritum et formulam Benedictionis Apostolicae, una cum plenaria indulgentia, populo impertienda post Missarum sollemnia a Patriarchis, Primitibus, Archiepiscopis et Episcopis, dubium exortum est an ipsi Eminentissimi Patres Cardinales, quoties ipsis contigerit illam impetriri, uti debeat praefato ritu et formula sive in Urbe sive extra Urbem.

Et Sacra Rituum Congregatio proposito dubio respondentum censuit:

"Extra Urbem: affirmative. In Urbe vero casus haberi nequit, cum ob Summi Pontificis praesentiam facultas impertiendi Benedictionem Apostolicam nemini tribuatur."

Facta autem Sanctissimo Domino Nostro Pio Papae XII horum relatione ab infrascripto Cardinali S. R. C. Praefecto, Sanctitas Sua declarationem huius Sacrae Congregationis approbavit.

Contraireis non obstantibus quibuscumque.

Die 23 Iunii 1944.

✠ C. Card. SALOTTI, Ep. Praen., *Praefectus.*

(v) SACRA PAENITENTIARIA APOSTOLICA  
(OFFICIIUM DE INDULGENTIIS)

DECRETUM

PREX IACULATORIA INDULGENTIIS DITATUR. (*A.A.S.*, XXXVI, 1944,  
p. 222.)

Ss̄m̄us D. N. Pius div. Prov. Pp. XII, in Audientia infra scripto Cardinali Paenitentiario Maiori die 20 mensis maii vertentis anni concessa, votis libenter obsecundans plurium sacerdotum, benigne largiri dignatus est Indulgencias quae sequuntur: 1. *partialem quingentorum dierum lucrandam a christifidelibus omnibus*, qui, in adversis huius vitae rebus fidentem animum ad Deum erigentes, dominica verba "Fiat voluntas tua!" pia mente ac saltem corde contrito recitaverint; 2. *plenariam*, suetis conditionibus, ab ipsis acquirendam, si quotidie per integrum mensem eamdem recitationem devote persolverint. Praesenti in perpetuum valituro absque ulla Apostolicarum Litterarum in forma brevi expeditione. Contraireis quibuslibet minime obstantibus.

Datum Romae, ex aedibus S. Paenitentiariae Ap., die 10 Iulii 1944.

N. Card. CANALI, *Paenitentiarius Maior.*

PARISH PROBLEMS

LATE-COMERS AND EARLY GOERS

**S**OME parish problems are like the little foxes that destroy the vines; small in themselves they can cause much annoyance. Not the least of these is the common practice of coming in late to Mass and running away before the Last Gospel. Beginning as an irregularity on the part of a few it may easily develop into a bad habit affecting quite a considerable proportion of the congregation. The noise and clatter of persons coming in late frets the early morning temper of the priest and distracts the faithful few

who always arrive in time. The variations are interesting. In some parishes the number of late arrivals is insignificant, but at the last word of the Blessing there is a wild rush for the door. Elsewhere it is the reverse: the church is half empty at the Introibo, but by the time that the celebrant turns round to read the notices there seems to have happened a miraculous multiplication which has filled the benches, and the good folk show no signs of wanting to hurry away, but remain attentively right until the end. There are places where the faithful are exemplary in both directions; and then suddenly and inexplicably the trouble breaks out. This may be due to the influence of that infective imitativeness which the psychological experts call epidemic hysteria: a few persons do something unusual, and then others, without knowing why, feel impelled to do the same. History is full of famous examples of epidemic hysteria disturbing the peace and order of whole populations.<sup>1</sup>

Can this parochial distemper be cured, and if so what remedies should be applied? Perhaps some of the clergy may very well begin with themselves. It is a sad state of affairs in a parish if the priest is habitually late in coming to the altar so that the parishioners can safely count on having five minutes to spare. Surely the kindly consideration which makes a point of allowing the people five or six minutes' grace is misguided and only encourages slackness. To begin on the stroke of the hour is the reasonable thing to do, and it trains to punctuality as surely as one's own invariable lateness sets a bad example. Peaceful persuasion from the pulpit is by far the most effective remedy to be used for habitual late-comers. In fact it would be a very wholesome exercise if we were to make a point of giving an instruction several times in the course of the year on what might be described as the etiquette and good manners of church-going. There would be no difficulty in collecting plenty of matter, and, if treated with good humour, the faithful would be forced to listen with amused attention and would undoubtedly take practical notice. Sarcasm of the harsh and biting sort, however, should be avoided. It does no good and only hardens the hearts of the wayward. Persons of little education, like children, do not understand sarcasm; it bewilders them and offends. Educated persons resent it and regard it as the taking of a mean advantage, the pulpit being a platform which allows of no retort. To gibe openly at persons caught in the very act of coming in late is only to lower oneself to their own careless level. Moreover, it must not be forgotten that in every parish there are some persons who are always late for everything, helplessly so, apparently through some defect of their mental outfit; while there are others, mothers of young families and persons in domestic service, who are often late through no fault of their own. An appeal to the offenders' sense of propriety, at the same time drawing attention to the annoyance which their thoughtless conduct causes to both priest and people, is usually effective.

The case of early goers calls for slightly different treatment. In some respects they are the worst offenders. It is exasperating when young men and women rush out of church in crowds at the Last Gospel, with all the unseemly haste of persons chasing to catch a train or to escape from danger,

<sup>1</sup> See *Essays in Pastoral Medicine*. O'Malley & Walsh. Cap. XIX.

only to stand about in groups chatting and smoking within the very precincts. The young are not the only delinquents.

One has heard of priests who have attempted to frustrate this abuse by locking the door and preventing all departures, at about the Post Communion. This method is hardly one to be recommended. In the first place its legality is questionable. In the second place, much as we may dislike it, the individual is in fact free to go and come as he chooses, and we have no right to hinder him. The high-handed ways of dictatorship will not solve the problem, and he who uses them exposes himself to affront.

Again it is a case for peaceful persuasion; but this time a different note may be sounded. Most people are stung to shame and indignation by an impeachment of bad manners. Many a man who does not mind being told that he is a sinner will strongly object to any asperion on his behaviour as a gentleman. He would be a bold and shameless offender who, after having been publicly informed for several weeks in succession that it is ill-mannered to hurry away before the end of Mass, to leave the church before the priest has left the altar, nevertheless persisted in doing so. Even an appeal to loyalty and patriotism may serve to restrain those who make a practice of rushing for the door while the prayer for the King is being chanted. If that fails, they may at least be moved by the consideration that it is disrespectful to ignore a pious observance which after all is ordered by episcopal authority. Such simple, homely and paternal admonitions may savour of the commonplace, but their hidden virtue is that they work.

J. P. R.

#### BOOK REVIEWS

*Frances Xavier Cabrini.* By a Benedictine of Stanbrook Abbey. Pp. viii + 195. (Burns Oates. 10s. 6d.)

FRANCES XAVIER CABRINI, Foundress of the Missionary Sisters of the Sacred Heart, was beatified by Pius XI in 1938. She will be canonized when times are once more normal. She was undoubtedly a *mulier fortis*, whose apostolic zeal took her from her native Lombardy to the countries of the Western hemisphere, to found colleges, hospitals and orphanages and become the "Mother of the Emigrants". "Within the space of thirty years," writes her biographer, "Frances Cabrini founded a flourishing religious congregation, with sixty-seven houses, including schools of all types, orphanages, college hostels and great general hospitals, distributed over two continents—three, if the Americas be reckoned separately—and eight countries. She accomplished this despite almost complete lack of capital, persistent ill-health, strong—sometimes violent—opposition from the most different quarters." Her natural gifts were the typical Lombard qualities of energy, organizing ability and business acumen. Add to these a great directness of vision and purpose and an inflexible will, and you

have the character which grace perfected and wrought into a marvellous instrument of the Holy Ghost. That perfecting was achieved through the Cross; every good work, say the French, must begin on Calvary. Crosses Mother Cabrini had in plenty, mostly, however, external ones. That she led the life of infused contemplation is certain, and there are manifest signs in her of the activity of the gifts of Counsel and Fortitude. But there is no evidence that she passed through the classic Dark Night of the Spirit.

The story of Mother Cabrini's life, character and achievements is given quite fully in this book. The anonymous biographer has done her work well; her account is interesting, elegant and attractive. May it find very many readers!

J. C.

*My Sunday Missal.* By Rev. Joseph F. Stedman. Pp. 352. (Sheed & Ward. Cloth 5s. Boards 3s.)

THIS new arrangement of the Missal for the use of the laity corresponds, roughly speaking, to *The Small Missal* with which we are familiar in this country, in so far as it is restricted to the Proper for Sundays and Feasts of Obligation. But it has some new features which are very striking and successful. In format designed for the vest pocket, the book has nevertheless a dignified appearance, being well and legibly printed in red and black, and provided with a large number of small but excellent illustrations. Also, both in its lengthy introduction and in the notes supplied throughout, a very adequate liturgical explanation is given of the meaning and structure of the Mass. The Proper is in English only, but the Ordinary has the Latin on the opposite page, and the responses are punctuated with a view to their use in the Dialogue Mass. The extracts from the New Testament are from the new American version sponsored by the Confraternity of Christian Doctrine. The new translation of the Ordinary is the work of an editorial board which includes Rev. G. Ellard, S.J., well known for his liturgical work in America. Clearly no pains have been spared in producing this admirable edition: the labour was well worth while and the result is extremely satisfying in every respect, particularly in the handsome appearance of the little book and in its moderate price.

The Dialogue Mass is highly esteemed by the editors. It is permitted, as we all know, with the sanction of the local Ordinary, a point which should have been made more clear, perhaps, on page 34 where the practice is explained. The approval of the Holy See there recorded, 30 November, 1935, may be consulted in THE CLERGY REVIEW, 1941, XX, p. 454: "pertinet ad Ordinarium iudicare num in singulis casibus etc."

The editor has not been able to resist the temptation to add a few pages of devotions which are not connected with the Mass. The space might, perhaps, be used in future editions for printing Masses, such as that for Corpus Christi, which are of obligation in the common law though not observed in the United States. Also, it would appear to be more in accordance with the liturgical character of the book if the complete form of absolution could take the place of the devotions for Confession. These are very small suggestions for the improvement of a production which contains much which is beyond all criticism.

E. J. M.

*Control of Life.* By Halliday Sutherland, M.D. Pp. 276. (Burns Oates & Washbourne. 10s. 6d.)

DR. SUTHERLAND's new book appears opportunely at a moment when a Royal Commission under the chairmanship of the Lord Chancellor is enquiring into the statistical, medical and biological aspects of the birth-rate. As given in *The Times*, 3 March, 1944, the terms of reference of the Commission are to examine the facts relating to the present population trends in Great Britain; to investigate the causes of these trends and to consider their probable consequences; to consider what measures, if any, should be taken in the national interest to influence the future trend of population; and to make recommendations. The three committees working under the Commission are respectively "statistical", "economic" and "biological and medical". It will be observed that the Commission does not appear expressly to be examining evidence of an ethical or religious character. Yet it must be fairly evident, as Dr. Sutherland states in his preface, that unless the Commission also considers the influence of religion on the birth-rate, our essential problem of national survival will not be solved. This religious and moral aspect, which occupies a very large portion of the book, will no doubt be brought to the notice of the members of the Commission. Chapter XV, on the ethics of birth control, is well conceived and expressed, as we should expect from an author who is so distinguished for his defence of the Catholic position.

Seeing that the argument throughout favours the large family, some may think that the information about the safe period in the following chapter is, perhaps, unwelcome in its present context. The subject, however, rightly has a place nowadays in all our manuals, and its inclusion here cannot, we think, be objected to on the score of inappropriate or dangerous publicizing. There is a great difference between the scientific treatment of the matter in a book of this character, and the broadcasting of information in cheap and popular pamphlets. The author, moreover, gives an adequate explanation of the conditions under which the use of the safe period is morally justifiable, particularly in his footnotes on pp. 222 and 223. In future editions it would be advisable, we think, to develop these footnotes, and to promote them to a prominent place in the text of the book.

E. J. M.

*Single Women. A Catholic Interpretation.* By Francis Meredith. Pp. 46. (Sands & Co. 3s. net.)

HIS GRACE THE ARCHBISHOP OF EDINBURGH observes, in his foreword to this book, that little help has been forthcoming from writers for the assistance of those women who, for one reason or another, have had to face life single-handed and alone. This is especially true of the ascetical and spiritual writers in general. The two books which, after the New Testament, are more widely used than any others are *The Imitation of Christ* and *The Devout Life*; the former is so clearly written for religious that one marvels, perhaps, at its popularity amongst all Christians; the latter, for the most part, regards people "living in the world" as being married. Between the cloister and the hearth, so to speak, one finds a large class of women who certainly have no vocation to the religious life, and to say of them

that what they should do is to get married is not a bit helpful. Economic reasons, family ties, or lack of opportunity may be the cause of their not marrying, and an important part of this book is concerned with making them content with their state, and in directing their energies into channels proper to it. But there must be a considerable number who remain single simply because they do not want to get married. Getting married is not everybody's cup of tea by any means, and to marry or not to marry is a decision for each individual to take. Whatever the reason for this state of spinsterhood, whether elected for its own sake, or supported as a burden which cannot be avoided, the reader will find many useful and appropriate reflections in this book, and it cannot fail to achieve its purpose, particularly as there are so few others of this kind competing.

E. J. M.

*A Life of Mother Mary Antonia, O.S.M.* By a Servite Nun. Foreword by His Grace Archbishop Godfrey. Pp. 288. (Sands & Co. 7s. 6d.)

The *Life of M. M. Philomena Morel*, Foundress and First Mother-General of the Servite Mantellate, was briefly noticed in this REVIEW in November 1942. This new biography continues the Annals of the same Congregation with an account of the life and work of the Foundress's Assistant, who was subsequently, from 1894 to 1916, the Second Mother-General. M. M. Antonia Loughnan belonged to an old Gloucestershire Catholic family, originally of Irish descent. She was a very intelligent woman, especially skilled in languages and music. Under her firm yet gentle rule the Congregation spread rapidly, in England, in America, and on the Continent; sixteen new houses being opened during her Generalship. Of her spiritual life, the *Tablet* truly said after her death that she had "an exceptionally luminous and saintly soul". Many good Catholics will read her biography with interest and profit, and so become acquainted with a hitherto largely unknown chapter in the history of England's gradual return to her former status as Our Lady's Dowry.

J. C.

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## CORRESPONDENCE

*History of The Primitive Church*

(THE CLERGY REVIEW, 1945, XXV, p. 137)

Dr. Messenger writes:

In his review of Volume II of the above, A. B. raises the question of the pagination, and of the Index. As to the pagination, I must point out that at first the publishers agreed only to translate Volume I of the French

original, and arranged for this to form two English volumes, owing to its size. I concluded, after consultation, that it would be best to make the pagination continuous, especially as the publishers may decide in later re-issues to combine two English volumes into one as in the French. The publishers subsequently agreed to proceed with the second French volume, and though this has a different title in the original, I am keeping the title "Primitive Church" for the third and fourth English volumes. And as this whole work will be more or less complete in itself, I decided to make one comprehensive index for all four English volumes, to appear at the end of the last volume.

I would add that the original French contemplates 24 volumes of a complete *Histoire de l'Eglise*, the last one being "Tables alphabétiques." The publishers have now decided to proceed with the translation of the third and fourth French volumes, which are by fresh writers. I propose to give these volumes a new title in English, and to treat them as a separate work, with its own pagination and Index at the end, as in the case of the *Primitive Church*.

A. B. also raises the question of references to English translations. I have mentioned the existence of some of these, but I have preferred to keep the references to the originals, as English translations are sometimes incomplete, or otherwise defective. Accordingly I have usually given my own translations from the originals. I have thought this especially desirable in the case of the works of Mgr. Duchesne.

If any reader notices misprints in the English volumes, I shall regard it as a kindness if he will notify me accordingly. A list of errata will appear in Volume IV, now in preparation.

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#### PERMISSU SUPERIORUM

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